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High Frontiers

*the Space Age Newspaper of
Psychedelics, Science, Human
Potential, Irreverence & Modern Art*

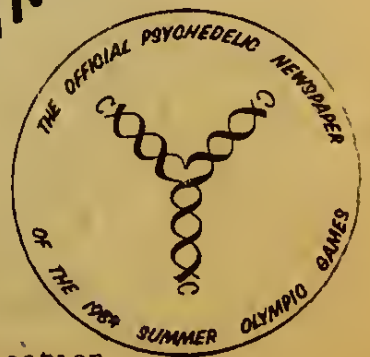
premier issue
**INTERVIEWS
REVIEWS
NEW IDEAS
DATUM
ERRATUM**



*Tim Leary Albert Hofmann Terence McKenna
Zippy Jack Sarfatti Peter Stafford
Andrew Weil Paul Segall Bruce Eisner*

**NEOPSYCHEDELIC CAMPAIGN
CENTERFOLD INSIDE**

*R.U. Sirius
Somerset Mau Mau*



A S.F. Bay Area Publication



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Special thanks are due Shared Visions for the use of the 4 Psychedelic interviews, and especially to Will Nofke for having the courage to broadcast several programs on psychedelics over KPFA-FM culminating with the 6 hour program "A Day On Drugs - More Sacred Than Profane," an inspiration to all of us.

Also to Timothy Leary, Terence and Kat McKenna for inspiration and cooperation, and to Peter Stafford and Bruce Eisner for their help and interest, THANKS.

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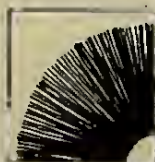
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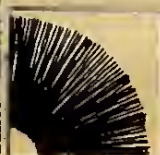


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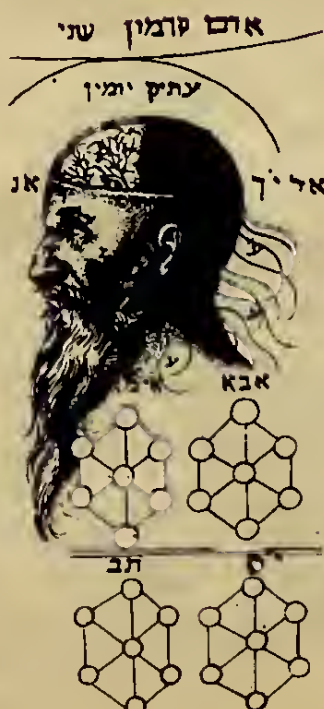
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Wake Up, It's 1984!

People like to tell me that these are conservative times. After all, it is 1984, the far right has the White House, and the dollar is tighter than a cat's asshole.

On the other hand, people like to tell me that the rate of change is accelerating. In the last few years, for instance, we've changed from an industrial-based society, with the majority of people employed in industry, to an information-based society, with the majority of people employed in the information and service fields. Some forty years after its discovery and abuse, we're beginning to come to grips with the meaning of atomic energy, in all its forms. Physics is exploding with new information and ideas about the nature of life, the universe, and everything, and the role which humanity and consciousness play in it. This "new" physics is emerging now largely as a result of physicists coming to grips with observations made by Einstein and Neils Bohr some sixty years ago. Computers, robotics, and other manifestations of accelerating technology are propelling us, kicking and screaming, into a liesure-based society. Hundreds of licensed therapies which have more to do with Carl Jung, Wilhelm Reich, Abraham Maslow, mysticism, and gnosticism than with Freud or behaviorism, have taken over the psychology field en masse in California.

Kids whiz by on skateboards and roller-skates wearing purple mohawks and bizarre clothes brandishing anarchistic and nihilistic slogans...ho hum. MTV assaults American living rooms with extreme, alien, and surrealist images twenty-four hours a day. All of it comes to us by bouncing signals off of a satellite in space...yawn. Gays, third world people, and feminists are accepted and established as powerful political forces... wasn't it always thus? The largest peace demonstration in American history takes place in 1980... no big fuss. Black funk music explodes with eccentricity and experimentation, creating a challenging, brash, and optimistic space-age party music...oh? I hadn't noticed. Manned space-stations and consumer space-shuttles? Coming right up. An understanding of the genetic code, how the brain works, how the immune system works, how the universe started? Oh, sure. We're going over the data right now. New methods of birthing and child-rearing? You bet. Open discussions of sexuality? For sure. Go for it. Coming to grips with the implications and possibilities of experiences induced by mind-manifesting psychedelic substances? Uh oh.

Coming to Grips with Psychedelics

Indeed, just being alive in 1984 can be seen as being more psychedelic, mind-manifesting, or mind-blowing than being on acid in 1967. Considering this acceleration in our culture, I would like to very carefully suggest that the purposeful, intelligent, conscious use of the variety of substances popularly known as psychedelics might be intended to accelerate our minds and cleanse our spirits, that we may better perceive and integrate this swift changing. We are, after all, arriving at the technology which is indistinguishable from magick predicted by Arthur C. Clarke. Since our scientific and technological know-how, which can kill us all on any given afternoon, can also be used to bring about an age of abundance, liesure, personal growth, space exploration, and an infinity of other possibilities, it would be wise for us to do what we can to remove the perceptual blinders, that we may have the flexibility, optimism, and generosity of spirit to choose planetary transformation over oblivion. In this first issue of High Frontiers, we talk to four people who believe that psychedelic substances, used in specific ways, are powerful tools in helping to remove our perceptual blinders.

The taboo against the intelligent, purposeful use of psychedelics is beginning to lift. In small circles, talk of a psychedelic resurgence can be heard. At new-age gatherings, one can often mention psychedelics without being frowned upon as a spiritual pariah. The first issue of High Frontiers is part of a growing effort to break through the taboo against looking at the implications and possibilities of these substances.

Editorial Page

Self-Fulfillment as Employment— A Proposal

I would like to propose that one of the most effective tactics which the human potential movement could employ in our effort to bring about a healthier, happier, more enlightened America, would be to develop some mechanism by which participation in the various schools of enlightenment, self-actualization, healing, personal growth, and infinity, can be recognized as a form of employment and its participants rewarded with a living wage. As Bucky Fuller tirelessly pointed out, the function of technology is to do more with less. Unfortunately, as our accelerating technology propels us, inevitably, into a liesure society, the effects are being experienced by many as unemployment and poverty. This is mainly due to our society's residual Protestant work ethic. But let us defer in favor of the philosophy of "doing your share" to "earn your keep." The question then becomes, what kind of work do we really need done? Do we need more people working at assembling automobiles, building weapons systems, and manipulating money? Or more waiters and waitresses, shopping malls, and pizza parlors? (Well, maybe a few more pizza parlors.)

What we really need, what would really raise the standard of living, both economically and aesthetically, would be healthier, happier, more enlightened, and flexible people. An enlightened and flexible people will evolve better living arrangements, with better methods of distributing the vast real wealth, the abundance which truly exists in this country and on this planet. They won't tolerate such abominations as the destruction of food stockpiles amidst starvation, the continuation of fossil-fuel economics, or our absurd, grade-b movie-star president, Armageddon Man, and his trillion-dollar military protection racket.

The entropy involved in having so many wounded, dis-eased, unhappy, and irrational people, dedicating themselves to making themselves, and each other, feel bad, is our bottom-line energy crisis. So let us put ourselves to work healing ourselves and each other, self-actualizing, and learning to deal with situations as they arise with greater clarity and grace. If we do this, we will experience greater wealth, both quantitative and qualitative.

Irreverence & Modern Art or The Irony & The Ecstasy or What Makes Us Moderns

"So I think it is, at this point, a very healthy situation where there is really nothing we can believe in."

Sylvere Lotringer, 1980

"The mark of a real shit is that they've always gotta be right."

William S. Burroughs, 1978

"Every day I ask myself at least once, 'Am I a useful idiot?' It keeps me from taking myself too seriously."

Robert Anton Wilson, 1981

Finally, what makes us modern is that we tend to see absolute sincerity and humorless conviction as being dangerous, (or perhaps, boring) since these emotions seem to us a part of the disease of fanaticism. One cure for this disease, which moderns employ, is ironic distancing. This strategy has been the wellspring of much of modern

and pop art, from Duchamp to Warhol to The Rolling Stones. You can also find this impulse expressed in the western zen of Alan Watts. It is what has made Bowie our renaissance man. It is why I feel compelled to subvert the somewhat advocative tone which this editorial piece has had, up to this point.

Perhaps High Frontiers, in linking psychedelics, science, human potential, irreverence, and modern art, is defining an emergent mind-set which will soon be recognized as the next wave, the cutting edge, in bringing about an evolutionary transformation in humankind. I feel this is likely, but I'm not certain of it. Maybe, as many political revolutionaries believe, psychedelic drugs are a cia plot. There is plenty of evidence to back up such a belief. Maybe the Luddites are right about science and technology. Perhaps human potential is an illusion, a product of bourgeois narcissism. Maybe the bombs will fall, and we'll never get a chance to realize any of these potentialities. Out on the high frontier, nothing is certain.

I leave you with this zen parable from Andy Warhol.

"How come you like jewelry so much, A?" B asked.
'I don't like jewelry that much. Let's go buy some Dr. Scholl's footsavers. Jewelry will never replace Dr. Scholl's.'
'I'd rather have jewelry,' B said.
'Why?'
'Because a diamond is forever,' B said.
'Forever what?' "

Printer: The Pacific Sun

Publisher: Marin Mutants

Editors: Ken Goffman

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Layout: Mark Frost

Ken Goffman

Typing: Ken Goffman

Advertising: Ken Goffman

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except Interviews - with Tim Leary
pg. 4, 23, 24, 25, 26 - with
Albert Hofmann pg. 5, 26, 27 -
with Terence McKenna - Pg. 7, 28,
29 - With Andrew Weil - Pg. 8, 29,
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1984.

Timothy Leary— Access Codes & Carnival Blasts

Timothy Leary needs no introduction

This interview (as with the Albert Hofmann interview, the Andrew Weil interview, and part 1 of the Terence McKenna interviews) was performed by Will Nofke, the host of "New Horizons" radio program, which is broadcast on KPFA-FM in Berkeley, Fridays 12 noon - 1 p.m. The interviews were given to us through Shared Visions of Berkeley. Shared Visions has many programs and workshops featuring men and women on the cutting edge of the New Age/Human Potential movement. Tapes of the 4 interviews may also be purchased through Shared Visions. Call 845-2216 for details.

This particular interview took place at the Julia Morgan Theatre in Berkeley, in July of 1983, before a large audience.

W.N.- I see the structure of Flashbacks as indicative of your own style, singularly non-linear. You begin with your birth. You move to Berkeley...

T.L.- I begin 9 months before my birth. I begin as a hopeful, optimistic sperm.

W.N.- Struggling.

T.L. - No. Floating up fallopian highway 101 looking for an egg. I was conceived, as I can calculate back 9 months before my birth, on the day that alcohol was prohibited in America (laughter). The first 12 years of my life, I watched the grown-ups, all of them middle-class doctors, dentists, lawyers, army officers, abusing an illegal drug. So that was my beginning.

W.N.- Then you move, very quickly, to Berkeley, as I recall. Then you flipped back to another early time with the family. Then you flip to something in the not-to-distant past. And it's very interesting what it does to anyone's head. It really gives you a different time-frame.

T.L.- Does it screw the head up?

W.N.- Not screw the head up, but maybe put it in a perspective where you don't think of things as necessarily in sequence, but as somehow interrelated.

I'd like to go back to some of those early experiences, how you made the move from what might be called a straight psychologist to your position as professor, and then how you came into mind-active drugs. In other words, what drew you to a point where you felt the need to experiment in the process of opening up? Or did you know that's what was going to happen?

T.L.- No. It's interesting how geography intersects time. I'm sitting here today one block from a house that I had when I was a graduate student at Berkeley in 1949, when my son Jack was born. At that time, I was writing my Ph. D. thesis for the psychology department at Berkeley, facing a problem that had become apparent at that time, that psychoanalysis, psychotherapy, and techniques for behavior-change and mind-change that existed at that time, simply didn't work. And all the statistics that we collected a block down the road in 1948



**"Here's the key to the car, Son...
but don't forget, responsibilities go with it."**

came up with the amazing and amusing box-score that talk-therapy works for one-third of the people, doesn't change one-third of the people, and makes one-third worse. That's whether it's a bartender or a \$100-an-hour psychoanalyst.

The problem that we were facing as graduate students, and that our species was facing, was simply that we did not know how to change our minds. Meanwhile, for thousands of years, plants such as cannabis, peyote, psilocybin mushrooms, ergot-of-rye, had been around, basically, as answers for questions the human race had not been sophisticated enough to ask.

While I'm on the topic of synchronicity in space and time, about 2 hours ago, I went to a restaurant to have a bite to eat before coming to this celebration, and when I walked in the restaurant, I was overwhelmed and overjoyed to find myself reunited with a man with whom I've had many of the most incredible experiences of my life on at least 2, maybe 3 continents. There sitting in the restaurant was Eldridge Cleaver. I asked Eldridge to come by and say hello, and to share this moment with us, and I'd like to introduce to you a man for whom I have deep affection and respect. Eldridge, can you stand up for a minute and wave?

I wanted to say something to Eldridge. The past few months have been a time of fascinating reunions, re-confrontations, and re-exchanges of energy. You probably know, Eldridge, that I've been debating G. Gordon Liddy, who I first met in 1965 when he burst into my bedroom and arrested me for illegal possession of peat moss. Then about 6 weeks ago, in late May, I was invited back to Harvard. And in Memorial Hall, which is the sacred-sacred-sacred shrine of New England puritanism, and hard-boiled Kissinger/Schessinger politics, I had a reunion with Richard Alpert/Ram Dass, and the master-of-ceremonies was a man named Professor David McClellan, who was the chairman of the department when we got canned. It was on the 10th anniversary of our getting canned.

I hope you don't mind if I kinda chat with Eldridge for a minute. I had an interesting experience about a month ago, Eldridge. A lot of my book, Flashbacks, has to do with my prison experiences. As a matter of fact, I wrote 2500 and it got cut down to 500 pages. I felt like a movie director, shot 2500 pages and then the producer, who in this case is the publisher and the editor, started chopping it down, because you simply can't... you know, they sell books by the kilo now (laughter). So it would have been priced out of the market. So we had to cut it down. So about 500 pages of my experience in prison got cut out. There's still quite a bit about prison in it, including the Algerian prison.

"I was conceived, as I can calculate back 9 months before my birth, on the day that alcohol was prohibited in America."

I wanted to get a review, or at least a reaction from a real hard-core corrections person, a prison official. Now Eldridge, when you and I were guests of the CDC (that's California Department of Corrections), the man who was the head of it was named Raymond Pacunya. I phoned Sacramento and I said, "Where's Mr. Pacunya?" And the Department of Corrections said, "We never heard of him." Which I thought was a real funny comment on bureaucracy. They heard of us, Eldridge! Anyway, I finally tracked him down through the department of pensions, and it turned out that he was now the head of the Department of Corrections in the state of Virginia. So I called down there and he was out, but I told his secretary, "Listen. This is Timothy Leary. Tell the director I'm going to call him tomorrow." So the next day, I called, and as soon as he got on the phone... "TIMMY!" Now I don't know why prison officials call me Timmy. (laughter). I mean, I'm older than they

cont. pg. 23

Albert Hofmann—

Everybody Has Cosmogonic Potency

Dr. Albert Hofmann, Swiss chemist, and discoverer of LSD, was in America last summer to celebrate and promote his book, LSD - My Problem Child. While here, he stopped by Shared Visions, where he was interviewed by Will Nofke, before an appreciative audience. As Will said in his introduction of Dr. Hofmann, he is a radiant being. Well into his seventies, he has maintained the good-natured flexibility and sense of humor of an enlightened man.

organs, but we did not find any extraordinary activity of this compound. And very strangely, quite unusually for me, 5 years later, I should, just once more, prepare this compound and make it available to our pharmacologists, and ask them to do broader, more extended testing, because I just had a feeling that there could be something more in this compound.

W.N.- You sensed something was there.

A.H.- Yes. So, I just prepared this compound. I was working the afternoon of the 18th of April, '43, and I was just at the final stage of this synthesis,



" It was serendipity. I was looking for something. I did not find what I was looking for. I found something else. That's the meaning of serendipity. "

W.N.- Dr. Hofmann, you've said that it's necessary to be well-prepared to use the substance known as LSD, and it seems that your life prepared you for the discovery of this particular substance which has been such a catalyst in so many lives. I wonder if you could tell us a little bit about the process of that discovery. What led to it?

A.H.- It's my belief that I was really prepared for this work. As you know, I was not searching to find a psychoactive compound. When I prepared this lysergic acid diethylamide, LSD, I had planned to get an analeptic compound with a circulatory stimulant activity, a stimulant for the heart and breathing. It turned out to be a psychic stimulant, instead. We made this kind of discovery not by chance. It was serendipity. I was looking for something. I did not find what I was looking for. I found something else. That's the definition of serendipity.

W.N.- Seems to be the definition of life itself.

A.H.- Yes, maybe. Do you know who coined this word?

W.N.- No. I don't.

A.H.- That was Horace Walpole in 1756, I believe. He had just read this fairy tale about the 3 princes of Serendip. Serendip is the ancient name for Salem. This was the story of some princes who went out on an expedition. They were searching for something they had planned to find, but then they did not find what they were looking for. But because they were open-minded and curious, they found other things which were all useful. After having read that story, he coined the word Serendipity.

W.N.- Could you tell us a little bit about how your discovery took place, because it is quite unusual?

A.H.- Yes. I prepared this compound for the first time in 1938 with the intention to get an analeptic. I gave it, in the normal way, to our pharmacological department at Sandoz. There, compounds are tested in animals, and in isolated

which consists of the crystallization of a dilution in methanol, and the compound comes out in a pure state. I started to feel quite strange and I had a kind of daydream I went out of the normal world, into a kind of other reality. I went home, layed down, and had a beautiful experience. Everything which I thought about, it was immediately before my eyes, just quite vivid and alive. Then these symptoms disappeared, and I thought, " Something has happened with me that is most unusual." And I thought maybe I had used a solvent closely related to chloroform, which was known to

be an intoxicant. I thought maybe the chloroform had caused this kind of inebriation, and I had reacted in such a strange way. The next day, I sniffed some of this compound and nothing happened. So, I thought that maybe some of this compound I had been working on, this diethylamide of lysergic acid, could have been the cause. I decided to get to the bottom of this problem and make a self-experiment with this compound. Being a cautious man, I started out with one-fourth of a milligram, which is unusually low, with the intention to increase, gradually, the amount. I then ingested this in the laboratory. Soon, after a half-an-hour, " Oh. That was the compound I had used. It came up very, very strong. It took me, and when I came home, I asked the laboratory assistant to accompany me. That was the famous bicycle ride. I rode the bicycle 6 kilometers, 4 miles home and, finally at home, I got into a very terrifying situation. All was so strange and I had the feeling maybe I have become insane now. Because I did not know if ever I would come back off this other reality, and that was very terrifying. At the climax of the experience, about 3 or 4 hours after I had ingested it, I had the feeling of being out of my body and I thought, " You may have died and you are now in another world, and you have made a big discovery, and now you cannot even enjoy it and use it, and you can never sell it to anybody, and you've left your family with 3 children." It was really a terrible situation. But then, finally, I got the feeling that I would come back and then a beautiful, a joyful, a peaceful experience came and it was like a rebirth. After death, a rebirth. Then I enjoyed the stimulated fantasy, the array of colors and stimulated feeling of life, life coming again, and I was really happy, and it was a happiness which I had not experienced before. Finally, I slept, and the next morning I was a changed human being. I had the feeling I had died and been reborn. This was the beginning of my thinking about both these realities. Because I had left our everyday reality. I'd been in another reality, and that was the beginning of an insight into our world, which I never would have had without this experience.

W.N.- It's amazing, in all spiritual traditions, it seems that there's that " Die before ye die," that dying process and the rebirth. And it seems that LSD is that sort of catalyst, that can take one through that trip, that journey from this reality to another reality, and with proper guidance, you can go through it carefully and consciously. And I think one of the things that lead you to call your book, LSD - My Problem Child, is the fact that you did not en-

Jack Sarfatti's Future Machine

Alex Cain

Speaking with Jack Sarfatti is rather like taking acid. You are whirled into a multitude of previously unconnected or unthought of realities, some horrifying and some paradisaical. When you are finished, you're not quite sure what just happened but you know it was important.

My first meeting with Jack Sarfatti, steeped in the noisy conversation and coffee-cup clangor ambience of the Café Trieste in San Francisco's North Beach district, was an hour-long parade of bizarre concepts and personalities, sparked by the seemingly innocuous question: What does the NEW new physics tell us? Jack began to warm up.



"The NEW new physics tells us that under certain circumstances the future can create the past."

When I point out that most physicists would deny this, Jack is quick with an answer.

"Well, they deny that you can control the faster-than-light effects. You see, faster-than-light effects, according to relativity theory, if they were to exist, would permit backwards-in-time communication. The majority of physicists think that can't happen. Now, I think that they are wrong, simply because they are guilty of the error of overgeneralizing. You see, it is true that in the current experiments, the way that they are set up, you cannot communicate faster than light, but, the experiment does show a faster-than-light influence, but it's uncontrolled."

Now Pagels (author of *The Cosmic Code*, a layman's guide to the new physics), and others like Stapp of Berkeley, elevate that to a general principle, because they're still trying to hang on to locality. They're trying to have their cake and eat it too. I think they're wrong, and my future machine provides a detailed counter-example to what they're saying, both in terms of a physical experiment that can be repeated, and in a detailed mathematical equation which shows why they're wrong."

Are we talking about mental processes of working our way back in time, or physical?

"Both. You can have both. But the easier thing, and what my future machine is about, is the physical, telepathic communication. But you can have both."

Just how does the future machine work?

"The future machine works on a simple variation of the Paris experiment by Aspet - it's the same type of photon pair source that Aspet used in Paris. At the decoder end you have the same detection system, basically a fixed polarizer with a counter, but at the transmitting end, I have what you call an interferometer. That is, I split the beam so that it goes through two paths, and both paths have spinning polarizers. But in one path, there's an optical delay line, so that the photon is a little bit delayed before it hits its spinning polarizer."

Therefore, there's a relative shift in the angle of polarization that the photon sees in two paths. It's that phase shift which is the non-local hidden variable that allows me to control what's gonna happen on the other end. Now, the way you get a future machine is that you simply place the encoding polarization interferometer further away from the source of light than the decoder is placed. That means that for a given pair, one photon reaches the decoder before its twin photon reaches the en-

coder. But the response probability at the decoder is going to be determined by what is going to happen to the other twin-encoded photon at the interferometer. So it works backward in time. That's what I claim will happen. Change the rotation rate of the spinning polarizers at the encoder, and you change the response probability at the decoder."

"Jungian synchronicity has already been explained by the mechanism of experiments already done, but that's spontaneous, uncontrolled. That's explained by making certain assumptions about the nature of consciousness, about the model of the bio-computer. I'm saying it's the pi-orbital electron spins in the DNA molecules and other organic molecules. The electron spin is a two-way switch like a neuron, it is a quantum neuron. All these spins are linked together by quantum non-locality, this Einstein-Rosen-Podolsky effect. So it's a big, intelligent switching network. It's a big computer."

That's where consciousness is. In the patterns of quantum non-locality. The nerve system is only an interface, like the control systems on an airplane. The microprocessor part, the intelligent part, is the quantum mechanical spin system. It's Tim Leary's DNA intelligence. I have an exact model of the DNA level of intelligence. It's in the spins of the electrons. We are enormously complex quantum bio-computers."

Considering the rather far-out implications of the future machine, and keeping in mind the treatment accorded earlier scientific pioneers such as Galileo, or Copernicus, what are the odds that the future machine will ever be tested? Jack Sarfatti may suffer the fate of Robert Goddard, the pioneer of modern rocketry, whose patents were ignored by everybody except Nazi Germany, who subsequently designed the V-2, based on his designs."

"The Russians, in Leningrad, have sent me a request for information on it. The Soviets are very interested in it. Our military knows about it. I've received some money from an advisor to President Reagan. So the CIA, the KGB, they all know about it."

All the good guys.

"Right. Somebody will do it eventually. The Israelis, the French, the British, they all know about it."

Now, take a deep breath, as we scan the implications of the future machine, and wrap up the scientific portion of the interview. This final burst of monologue was prompted by a question concerning Leary's eight stages of human development. How familiar is Jack with these levels?

"Somewhat."

Any comments?

"About all I can say is that Leary passed the mantle on to me. He said, 'Jack, you're the leader of smile now', at the 'Stone a few years ago, backstage. He saluted me, said, 'Jack, play it red white and blue, you're the leader of smile.' He's gonna be the elder statesman. I do advocate space migration, intelligence increase, and life extension. Also, I think that the NEW new physics will be able to eliminate nuclear weapons. We have a shot at it. We have a chance to build starships to go to the stars, by tapping zero-point energy in a vacuum, which is much greater than nuclear energy. We will be able to make psychotronic weapons which will control mental processes at a distance, but also do it from the future."

In other words, your mind could be under the partial control or influence of a super-intelligence which doesn't exist yet in our time-frame, but will exist."

In other words, it's possible that, according to your theory, in fact it's highly probable, that we don't have to worry about...

"Nuclear war. Exactly. And that's the real meaning of Abraham's covenant with God, in the old testament. God is simply the intelligence of the future, talking backwards in time to the prophets. That's what revelation is all about, in this theory. Jesus Christ was a time-traveller from the future. Let's put it this way. Jesus himself may have been born of Mary, but his mind was imprinted by the superintelligence from the future."

You know, Fred Hoyle and Francis Crick, the discoverers of DNA, have speculated that the emergence of life on earth must be artificial, must be the result of what they call directed panspermia. But, it begs the question to say that it must be from an alien extra-terrestrial, like in Spielberg. It's from us, in the future, creating ourselves. This explains the "anthropic principle" of the new cosmology."

That's the basic message of my future machine, that we can travel throughout space and time. And it's testable! If the future machine works, we become gods. If the future machine doesn't work, we die in a nuclear war. That's the way I see it."

Anyone interested in Jack's Physics for Non-Physicists course can contact him at P.O. Box 26548 San Francisco 94126. Jack is also hooked up to Apex Computer Conference Tree (300 band 415-673-9571 or 415-885-1633)

A selected Jack Sarfatti reading list: Information: Rudy Rucker - *Infinity and the Mind*; Henry Lincoln - *Holy Blood - Holy Grail*; Martin Gardner - *Science, Good, Bad, and Bogus*; Hofstadter - *Godel, Escher and Bach*; Paul Davies; *God and the New Physics*.

Disinformation: Michael Talbot - *Mysticism and the New Physics*; Anything by Fred Wolf or Fritjof Capra.



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Terence McKenna is an American scholar and a wizard. He has explored the far reaches of the human mind, something you will find out about by reading the 2 interviews featured here, as well as by reading his book, The Invisible Landscape, co-authored with his brother Denis McKenna.

Terence lectures often at Shared Visions on such subjects as "The Syntax of Psychedelic Time." This extraordinary adventurer seems to be equally at home amongst pre-literate tribes in the Amazon Basin, or in modern society anticipating "a globalized state of informational oneness." The interview is performed by Will Nofke.

W.N.- I wonder if you could share with us that experience which shaped your life and work, your journey to the amazon basin.

T.M.- Certainly. There have actually been a number of journeys to the amazon which I have participated in, the earliest in

Terence McKenna



The Monkey is Being Shed

1971, the most recent in 1981. In 1981, a joint ethno-botanical expedition, composed of people from Harvard and The University of British Columbia, went down to Aquitos, in the far east of Peru. My brother was also part of that expedition. He is an ethno-chemist at the University of British Columbia. We were looking at ayahuasca, which is a hallucinogenic beverage taken over a very wide area in the lowland jungles of Ecuador, Colombia, and Peru. We were also looking at a very little studied hallucinogen called aa-koo-he-hey or kuri-coo, which is used by the Witoto, Bora, and Muinane people, and in both cases, these hallucinogenic drugs are based on dmt, or dmt in combination with some other chemical which potentiates the experience. These are probably the two least studied of the hallucinogens, although ayahuasca is a major folk religion over a very large area, and is involved in shamanic curing, and is very familiar to the poor classes of the lowland jungles of Peru, and is well known to the Mestizo populations. Kuri-coo is a much less known drug. We were studying it because the orthodox pharmacological theories say that it should not be orally active, and yet it is. So there was a scientific problem there to deal with.

W.N.- Something of discovering a new reality for science?

T.M.- Well, you have to have a scientific problem to center these expeditions. And then what

you actually brush up against is the phenomenology of the drug, the drug as it is experienced, and this is far removed from the pharmacological issues which are being sorted out now in the laboratory. But the experience of taking these drugs in the amazon, up these small tributaries which run into the main body of the river, among pre-literate people who are definitely not middle-class, and in the ambience of the equatorial continental jungles, was very interesting, very enlightening.

W.N.- How did you respond to that? I assume that you'd experimented with other hallucinogens in the recent past, before you made that journey, and that indeed you were looking for the effect, the psycho-physical response in you. Yet, apparently, you came upon something quite unexpected.

T.M.- Yes. Well, since the mid-sixties, we had been interested in dimethyl-tryptamine, dmt, both because of the intensity of experience, and because of the rapidity of its onset. When dmt is smoked, it comes on in about fifteen to thirty seconds. The onset of the effects at that rapidity actually challenges science to explain it. And then, the content of the experience seemed to us to go beyond the orthodox model of what the psychedelic experience should constitute. In other words, the psychedelic experience has been discussed in terms of consciousness expansion, or exploring the contents of the personal or collective unconscious, or achieving great empathy with works of art, things of that sort. What we found with these tryptamines

was that there seemed to be an unanticipated dimension, which was contact with alien intelligence. I call it this for want of a better word. Organized intellects which present themselves in the drug trance with information which seemed to be not drawn from the personal history of the individual having the experience, or even from the collectivity of human experience. Later, we came to feel that this effect was particularized to the tryptamine hallucinogens. In other words, not only dmt and ayahuasca and these more exotic amazonian drugs, but also psilocybin, which is probably the most widely experienced of these drugs. To me, it was astonishing that a voice could address you in that state, and impart information, and dialogue with you. Gordon Wasson, who discovered the psilocybin mushroom, or who formally brought it to the attention of western science, also wrote about this phenomenon. For that matter, so did Plato, in discussing the logos for Hellenic human beings. So this experience of an interiorized guiding voice with a higher level of knowledge was not alien in western history. However, the intellectual adventure of the last thousand years has made an idea like that seem preposterous, if not psycho-pathological. So, as moderns, as pharmacologists exploring these drug states, my brother and I came upon this phenomenon. And in the ensuing years we've worked with it, directed other peoples' attention to it, and I would say a consensus has emerged that this is real. But a consensus has yet to

cont. pg. 28

UNDERSTANDING MIND-ACTIVE DRUGS

In Conversation with
Andrew Weil, M.D.

Andrew Weil is a medical doctor and nationally recognized pharmacologist. A graduate of Harvard medical school and the author of The Natural Mind and The Marriage of the Sun and the Moon, Dr. Weil currently serves as research associate in ethno-pharmacology at the Harvard Botanical Museum, adjunct professor of addiction studies at the University of Arizona, and president of the Beneficial Plant Research Association in Carmel Valley, California.

W.N. - Your book, Chocolate to Morphine, covers all sorts of substances that are mind-active. How did you begin to work in this particular field? What intrigued you about drugs?

A.W.- As far back as I can remember, I was always interested in the mind and mind-body interaction. I really didn't have any exposure to psycho-active drugs except alcohol, coffee, and things of that sort, growing up. I was to start my Freshman year at Harvard and I was in a course on "Sociology in American Society." We had to write a term paper, and I wrote on the subject of "Drugs in Society." That gave me an excuse to read everything on the subject and I came upon Aldous Huxley's book The Doors of Perception. He was up at M.I.T. that year, this was the fall of 1960, lecturing on visionary experience. I wrote him a letter and asked him where I could get some mescaline, and he helped me. I then heard that there was somebody at Harvard who was trying to set up studies related to a drug called psilocybin, and that was Timothy Leary. I went over and met him. In that same year, I took a course in "Plants in Human Affairs" which was taught by a man named Richard Schultes. That got me interested in South America, and plants that affected the mind.

When I was in medical school in my last year, I set up new experiments with marijuana. Shortly after the internship, I took a course, for physicians, in clinical hypnosis at Columbia University. I was very struck listening to hypnotic subjects,

people who had no illegal drug experiences, describing their subjective experiences from being hypnotized, how similar they were to pot experiences. That got me thinking that altered states of consciousness had not that much to do with drugs. Drugs were an avenue into them, but there were lots of other things that led to the same place. And that insight led me to the path that resulted in The Natural Mind. I continue to be very interested in mind-body interactions, but my real interests, now, have to do with healing, and ways that healing can be combined with medical treatments. (I think that instead of determining whether a drug makes you high or not, the same factors of belief, and unconscious belief, determine whether treatment results in healing or not.) So that's my main interest.

W.N.- You speak of the medical profession in a different way than it is normally spoken of. Very often the medical profession is accused of not being responsive to these alternative ways, of only dealing in drug therapy. I sense that you've found that there are many who are now more open to, we can call it, holistic...

A.W.- I think it's beginning to change, but there still is a long way to go. I think medical doctors are, rightfully, the people who should manage drugs. There are great deficiencies in medical education about that. There are certain areas, like nutrition, doctors are just not educated in. That extends to the drugs they prescribe, as well. Most doctors rely on information, in prescribing drugs, that is put out by the pharmaceutical industry. And that is hardly objective information about drugs. There are objective sources about drugs, but doctors don't read them. Furthermore, in the past 150 years, I think medical doctors have directly caused most of the drug abuse in this country, by thoughtlessly pre-



scribing powerful psycho-active drugs that they didn't understand.

W.N.- Just today I was referring to some pages from an eminent pharmacy in San Francisco. I'd acquired their old books with their marvelous, old, yellowed pages that are covered with prescriptions, and among these prescriptions are many for morphine, many for cannabis, cocaine, and right on down the line. And the foremost families of San Francisco were repeatedly prescribed these drugs.

A.W.- Well, the appeal of psycho-active drugs in medicine is that they really make people feel different. You pay attention to being high, rather than to your aches and pains. The problem with that kind of prescription is that it doesn't do anything about the underlying reason for the problem. So, it sets the stage for repetitive use of the substance. And all of them are dependence producing. It's not just the doctor's fault, either. Patients, in this culture, have a high expectation of getting drugs. Doctors are under a great deal of pressure to give drugs. You don't have too much choice. You can not give anything, and run the risk that the patient's going to leave and go to someone else. You can give a placebo. But most doctors don't like to do that. I'm a great believer in the value of placebos. The third choice, the one that's most popular, is to give a non-specific, psycho-active drug that might change people's mood for the better. And if it doesn't do anything to change the underlying disease, at least it makes

High Longevity

In Conversation with

PAUL SEGALL

INNOVATIVE GERONTOLOGY

Innovative gerontology is an active assault on the aging process. Getting to understand why animals and people age, getting to understand the physiological facts involved in creating the aging process, and then going in and doing something about it. We do know, from scientific literature, that this can be done. It's been done in the past

RESTRICTIVE DIET

The most reliable way to alter the aging process in an animal is to take a very young rodent and put it on a very restricted diet. This can be in either the amount of food it gets, or, in our laboratory, we restrict them to very low levels of the amino acid tryptophane. If you restrict an animal in its calorie intake, or in the amount of essential amino acids, such as tryptophane, you can essentially arrest his maturation process to the point where you can nearly double the lifespan.

RAT LIVES 1800 DAYS

In one study, male rats that normally died by 1056 days, lived to 1800 days. That's a dramatic 70% increase of the maximum lifespan. It would be similar to having a human, who would be dead by, say, 90, go on to live to 160.



I think that the most important thing which our latest studies show is what happens if you have a population of rats, and you put them on a very severe diet. The younger you start, and the more severe the diet, the more severe and drastic the effect of the diet on the animals, the more pathology you're going to see, the sicker the animal is going to become, the more frequently they're going to die. But in the ones that make it, those animals live beyond the normal maximum lifespan. That's the paradox. And it is a telling paradox.

IS AGING GENETICALLY PROGRAMMED?

My guess is that aging is programmed in the animal, just like maturation, puberty, and every other ontogenetic process, process which goes on in the human life-cycle. In order to disassociate aging in the animal, now, because we don't understand it, we have to intervene in a very drastic manner. When you do this, you run the risk of hurting, killing, or injuring the animal. But if you have a large population of, say, 100 rats, and you treat them in this very drastic way, you might get 10 that will live twice as long as a rat normally lives. This suggests that aging is programmed genetically, and by monkeying with it at a very basic level, you can disengage it from the physiology of the animal. So the animal can maintain its physiology but not age.

NEUROTRANSMITTER BALANCES IN THE BRAIN

One of the things we see is that the diets which are very severe, which give you the most dramatic anti-aging effect, are also the diets that most strongly alter the chemistry of the brain, and the chemistry of the endocrine system. We've looked at some of the neurotransmitter balances in the brain. We've found that diets which are very drastic are the ones that cause the neurotransmitter balances to be the most disturbed. This doesn't mean that if you go about disturbing your neurotransmitter balances, you're not going to age. What it suggests, to me, is that aging is very deeply, tightly programmed into the biology of the human and other mammals. So I think the most important thing now in innovative gerontology is that we know how to halt the aging process in animals. Now, we have to find out, precisely, why this method works.

INCREASED REPRODUCTIVE LIFESPAN

We've found that when we stop reproductive aging, we stop overall aging. For instance, one rat was able to reproduce to 33 months of age. This rat went on to live to 48 months. The fact that increasing reproductive lifespan is also increasing maximum lifespan is exciting. If you had a drug which increased reproductive lifespan, especially in the female, then you have good reason to believe that this is messing with the basic aging process. We can use that. If we took a new drug and exposed a 10 month old female rat to that drug for a period of 8 months, or even 6 months, put that rat on a normal diet, mated her, and had that animal give birth at 18 months, we could use that reproductive ability as a screening mechanism. In fact, I could take a thousand drugs that I think are going to help retard aging, and give them, one at a time or in appropriate combinations, to a thousand cages holding 10 rats to a cage, a total of 10,000 rats. I'd start them at 10 months of age, give them the drug till they're 16 months. Then give them a month off the drug. Then let them mate. At 18 months, those rats should

not be fertile. If one has a drug where you get 2 or 3 fertilities all in the same cage, that would be very interesting. We could, in that way, screen as many as a thousand drugs for their anti-aging potential. This kind of technique is something that a large company, government, or foundation supported laboratory could do quite easily, without a tremendous budget. I could fit a thousand cages into a very small room, and actually test a thousand drugs for their anti-aging potential in 6 to 12 months. It would not take a large budget. I could do it myself on a \$20,000 to \$30,000 budget.

EXTENDING MAXIMUM LIFESPAN

As Roy Walford points out in his book, Maximum Lifespan, you really have to extend the maximum lifespan, if you want to talk about altering the aging process. Extending maximum lifespan is the index. If you had a drug that got 10 out of 100 humans to live to 200 years old, that would be more important, in understanding aging, than a drug that got 90 out of 100 people to live to 100 years old. Good medicine can make more people live to 100. It would take something extraordinary to increase maximum lifespan.

THE GOVERNMENT DOESN'T WANT IT!

There needs to be a strong, empirical interventive approach. We need massive screening programs for drugs that have anti-aging potential. People like Dirk Pearson are using themselves as guinea pigs, and they're taking a calculated risk. I applaud Dirk Pearson. But it's the fault of government and industry that people have to do this, because they refuse to support this kind of aging research on animals. If they would support this kind of research on animals, this would not be necessary. The government does not want this done. They do not want it!

SUSPENDED ANIMATION

The most important of all life-extension sciences now, in my opinion, is suspended animation. I think suspended animation is very feasible. There's lots of reasons to believe that people can be frozen, thawed-out and revived.

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BULL'S BACK

BOOK REVIEWS

The Place of Dead Roads

William S. Burroughs

Holt, Rinehart and Winston

Are you worried about the effects of the Greenhouse effect? Reaganomics got ya down? Does the prospect of an increasingly politically-visible Richard Nixon make the hairs stand up on the back of your neck? Relax. Do something worthwhile. Read William S. Burroughs' new novel, The Place of Dead Roads, and learn:

How to conjure phantom sexual partners

How to kill a nation by cutting-off its dreams

That Christianity is actually a virus and

How to dress as a woman and shoot 12 macho shits

Yes, the consummate cosmic cut-up is back, with a story that is at once a western and High Sci-Fi story with tasty chunks of arcana sprinkled liberally throughout (somewhat in the fashion of an Ortho Hand-held Lawn Seeder). Follow Kim Carson (gunfighter, surgeon, time-traveller) as he fights the good fight from the Old West through time to the edges of distant galaxies and back again, pausing only momentarily to smooth out a few crinkled sphincters, if you get my subtle drift. Burroughs can stun, outrage, and mollify in one brief passage and does so with proud glee and the "wild dog smile." His particular brand of anarchy has you laughing and lamenting simultaneously, and it hurts if you take him literally. I consider him a very good humorist and a god (detachment impossible).

The story begins with a gunfight in a Colorado cemetery and also ends there, but not until you've completed a tour of duty with the Wild Fruits, also known as the Johnsons, a group of dedicated citizens intent on eradicating all the "shits" from the face of the earth. (Shits are people who have to be right all of the time.) In this quest, they are challenged by the Mafia, the Brittish, and homophobes. There's a very tasteful cloning episode and a touching scene on a Mayan altar with two naked boys, but I digress. Burroughs' philosophy has sharpened and his images and metaphor are pared down to the shiny bone. I sense a new urgency in his admonitions of the stupid, the bigots, and the manipulators, and he once again calls for an end to punishment of victimless crimes. He has some really sweet things to say about God, (Who but an asshole wants to see people grovelling in front of him?) and the British class system. (" They'll never get that ballast of unearned privilege into space... they get out of a spaceship and start looking about desperately for inferiors.") And, as in his previous works, Burroughs opens the doors to the caphouse, invites you in, and then leaves you there to clean up the mess. He brings into focus all that is very wrong in American Society with hellish clarity and unparalleled style, then splits for another galaxy. We are left to digest the info and decide to act or not. It's easy to ignore these little reminders that many basic things are terribly wrong. But at least, now you know.

Mark Frost

Prometheus Rising

Robert Anton Wilson

Falcon Press

Prometheus Rising is an entertaining account of the history of human consciousness, as well as a speculation of its future. Offering a perspective on human psychology, Prometheus Rising gives hints and exercises for developing one's own consciousness.



Wilson unites such seemingly disparate concepts as the psychology of Freud and Jung, the theories of Gurdjieff and Leary, Crowley's sex magick, and modern day quantum theory. And that's only the beginning.

Prometheus Rising is a culmination of Robert Anton Wilson's search to find out " what the hell is really going on." A search which has provided us with such literary milestones as the farcical Illuminatus, written with Robert Shea, Cosmic Trigger, the first of his books to deal explicitly with his quest for an understanding of consciousness, and Masks of the Illuminati, the book that posits the 1914 chance meeting between James Joyce and Albert Einstein.

The over all structure of the book is a trip through the eight circuits of human consciousness. The eight circuits are divided in half. The first four be those which we are all fairly familiar with; the oral bio-survival, the anal-emotional-territorial, the time-binding semantic (rationalism), and the moral-socio-sexual. Wilson speculates that 50% of the populace of the human race has not mastered the time-binding semantic circuit. Twenty percent are living in the third or fourth circuit. These are the "responsible, intelligent adults." The latter half of the octave is more difficult to grasp intellectually because we are looking at it as it is unfolding. According to Wilson, the fifth circuit, which is comprised of 20% of the population, is the wholistic-neurosomatic circuit, the circuit of feeling good. The evolutionary agents, 5% of the population, make up the sixth or selective neurogenetic circuit. The 3% who are the meta-programmers make up the seventh circuit. This is G.I. Gurdjieff's conscious circle of humanity. The final 2%, who are beyond space-time categories, reside in the non-local quantum circuit. As awesome as the presentation of these evolutionary circuits is, Wilson has a trick in his hat which raises Prometheus Rising above the level of the standard intellectual wishbook. He accomplishes this with the inclusion of sets of exercises designed to complement the intellectual content of each chapter. To quote Wilson: " The reader will absolutely NOT understand this book, unless he or she does the exercises at the end of each chapter." Robert Anton Wilson's Prometheus Rising presents an extremely optimistic view of the future. Some would say this view is too rosy, but as Barbara Marx Hubbard says: " The future exists first in imagination. Then in will. Then in reality."

Alex Cain and Jane Wolfe

A Galactic Tapping In to The Information Field

High Frontiers Talks with Terence McKenna

The following interview with Terence McKenna was performed by Ken Goffman and Charles Ferris for High Frontiers. We thought it was worth printing both of these interviews with McKenna, and we're sure you'll see why.



hf) You seem to involve yourself particularly with the tryptamine group of psychedelics, and differentiate them in experience and value from the others. Generally, why is that?

tm) Well, because I think the experience of the tryptamine hallucinogen is qualitatively different from any other hallucinogen. It exceeds the model of Jungian-Freudian psychology by quite a bit. The tryptamine hallucinogens don't seem to convey you into a part of the human psyche, personal or collective. It's more like they convey you into a parallel universe or an alternative dimension that has a reality outside of the human psyche.

hf) ...and one tends to receive a kind of message from this dimension?

tm) Right. The other aspect of it is that on those drugs there seems to be a tendency... well... it's much more animate. There's felt to be an intelligent presence that you can interact with and dialogue with, which is very rarely reported on drugs like LSD, for example. That just isn't part of the mythology of LSD, but it's very present in these tryptamine hallucinogens.

hf) Some of these conversations with the other intelligences take place in human language, and some of them are in some sort of a 'beyond' language. Is that so?

tm) Well, yes. When it's not in English I don't call it a conversation because I can't understand it. There are linguistic... you could call them linguistic hallucinations or syntactical abstractions which have no meaning, but which have syntax and structure. The messages, or the channelings, are simply insights from a point of view not that of the ego, but they come into the mind with great clarity and diction. They're like listening to yourself think, except it isn't yourself thinking.

hf) Do you find beyond-verbal or post-verbal communications useful? Is there

anything you take away from these?

tm) From the ones that are not English?

hf) Yes. What kind of information is that?

tm) Well, it's a kind of an ecstasy to speak in this glossolalia, because when you're doing it, the meaning is perceived intuitively or emotionally --- directly. In other words, you can't translate the psychedelic language into English, but you can translate it into feeling-tone-complexes that move you. So it's a very emotional experience to do this or to hear it. It's not an emotional content that can be transcribed into English. It's kind of an emotional music, if you will.

hf) Do you think that in terms of the tryptamines, DMT for instance, most people who would do this sort of thing would find that they're receiving some sort of alien information; or might that have something to do with your particular personality?

tm) No, I think that if people do enough, they will come into this place. The problem with these tryptamine hallucinogens is that most people just explore the area right over the threshold of activity, and think that that's all it is: this amphetamine-like lift, flat geometric visual hallucinations, accelerated thought processes. Those are the things which happen on a light dose of these compounds.

On an effective dose, you get these hyper-dimensional hallucinations that are more like sculptured geometric patterns that can be viewed from all angles. You get the sense of the contact with an hierarchy of organized intelligence. You get these extremely pristine hallucinations of machinery in deep space, alien architectures, bizarre planetary eco-systems, just a very galactic kind of tapping-in to the information field.

But that is not happening unless people take committed doses, and when I talk to the people, invariably what they think about these drugs depends on at what level they've experienced them. Many people have taken mushrooms repeatedly at low doses, and have never come anywhere close to these places. But it's because they're so very, very cautious, you know.

hf) That's true. I remember as a teenager we used to think of psilocybin as the light drug, you know, for giggles and fun.

tm) Lighter than LSD, right. Well, I spoke to Albert Hofmann, the inventor of LSD, when we were at a conference in Santa Barbara this spring. He also categorized psilocybin; so, in a sense, he is its discoverer, too. And I said, "Which do you prefer, and what do you think of them?"

He said he preferred LSD because he did not like the animate quality of psilocybin. When I questioned him more closely, what he meant was, "There's somebody in there." There's potential for a dialogue that is unsettling; that violates the normal model that consciousness expansion just means psychological insight, recovery of memories, appreciation of nature and art. It means all those things, but on the next level it means what shamans have always known it meant, which is communication with invisible beings who have power in unseen, invisible worlds that are nearby.

hf) The kind of thing that you've visualized, like machinery and space civilizations, could that be a memory of the future or is it some kind of outside...?

tm) No, it could be a memory of the future. It could be anything. I think that the real problem that these psyche-



delics pose is an explanation of their content. Why do we see enormous alien machines in orbit around the planet? Of all the things you could see, why that? And I think that space motif is fairly persistent with psilocybin over a large spectrum of peoples' experience.

The UFO is, sort of, the central mystery symbol of the psilocybin experience, because the psilocybin experience blends imperceptively into the UFO-contact experience if the doses are high enough. Now that's a fairly radical claim. These two fringe concerns, UFO's and psychedelic drugs, have never really been connected in the public mind, probably because linking a taboo to a pariah is not good sociological strategy. Nevertheless, experientially, they are definitely linked, and it is almost as though the UFO experience is a psychedelic experience induced by something other than the direct ingestion of a chemical agent. It's breaking through from the collective psyche, a totality-symbol organized around the idea of the hyper-dimensional rotating vehicle, which is linked to earlier images of the soul, earlier images of angelic flight and that sort of thing. In its modern expression it's the UFO, which looks like a mushroom, strangely enough. These are like visual and topological puns.

hf) What kind of dosages are you talking about when you say...?

tm) Five dried grams for a 140 lb person to experience these more intense and particularly psilocybin-induced things. See, I think if you're going to bother to take a hallucinogen, you should take it at a sufficient amount that you can tell it from any other hallucinogen. And if you take it at a low dose, you can't tell mescaline from LSO from psilocybin from MDA. At a very low dose, you're just sort of buzzed. But as you pile it on, then the special characteristics of each one begin to become apparent.

hf) The people whom you met in the Amazon where you experienced ayahuasca, which is also a tryptamine...

tm) That's a tryptamine-base drug, where DMT is combined with amonoamine oxidates inhibiting beta-carboline, so that a very small amount of DMT becomes intensely active in combination with this other drug. Mushrooms, DMT, ayahuasca these are all chemical strategies for arriving at a certain state of synaptic saturation. It seems like they all lead into the same place, this tryptamine psychedelic state which is an intensely alien, brightly colored, three-dimensionally realized, inhabited space where this communication is emanating from. Those tryptamines are the drugs that lead into that. Others don't, in my experience.

hf) You mentioned in a side conversation that your brother is writing a book that the jump from monkeyhood to humanity was psychedelic-induced?

tm) Yes. It's been a long struggle to get the psychedelics in perspective in relation to human culture. You know, Wasson suggested that religion was the result of primitive humans discovering that certain plants seemed to have gods inside of them which, when you ate these plants, you could tame the god. And this was the whole basis for religion.

My brother went further and wants to suggest that it was the experience of these drugs from randomly foraging in the environment for food that actually became a selective pressure for the evolution of consciousness; and in that sense, man was created by the psychedelic plants. It was the interaction of highly developed monkeys with psychedelic plants and the reinforcement of the consciousness-expanding effects of the plant that created the vast repertoire of mental abilities of human beings, which is the basic way in which we differ from the animals.

Of course language is one of these, and it's very interesting that these tryptamine drugs work so directly on the language-forming center, almost as though they could have been the catalyst for language, for the connection of meaning to mouth-noises of various sorts, which then laid the basis for everything: for myth, for poetry, for history, for science, for the whole human experience.

hf) I was glancing through a book by Brion Gysin (Here to Go - Planet R-101), which also has some of William Burroughs' writing in it, and I came across something Burroughs said, which is...if we erase the Word, that would lead to the exteriorization of the body. And then I saw a quote which I had copied down from you, which said that "the future is leading toward the interiorization of the body and the exteriorization to the soul." So I'm thinking, "These guys are talking about two different things, or interpreting the words differently." What do you mean, and do you care to speculate on what he might mean?

tm) Well, I'm not sure what he means. What I mean is that through electronic circuitry and the building of a global information-system, we are essentially exteriorizing our nervous system, so that it is becoming a patina or a skin around the planet. And when you telephone people, and when you watch TV, when you do all these things, you're essentially projecting your consciousness over great distances. And as technology becomes more miniaturized, less physically and spatially obtrusive, we are going to naturally lose the distinction between the body-image, and the technical projection of the body-image, which is all this information transfer technology.

I think eventually there will come into being a kind of globalized state of informational oneness which will be experientially available as an alterna-

tive to ordinary ego-consciousness. In other words, people will have the option of experiencing a true mass-mind, a global mass-mind. And phenomena like group drug-taking and rock-and-roll concerts and this sort of thing...these are simply cultural anticipations of this coming age of electronic-pooling-of-identity which will become a viable alternative. It's an extension of the sexual revolution, the information revolution, all of these things. When it's finally realized we will live in the human imagination. The human imagination will have been erected in a dimension of electronic circuitry.

That's what I mean by interiorizing the body and exteriorizing the mind, turning it around so the body is thought of as the locus of being, the way we now think of the mind as the ground of being. But the vehicle of being will no longer be the body. It will be the mind and the imagination. Switching these two roles from base to vehicle will completely change mans' conception of himself and the space which he inhabits.

hf) When we reach that point where we do exist in a world of exteriorized soul and of imagination... you've referred to that as end-time.

tm) It's the time beyond history, yes. It's the time when a kind of informational eschatology comes into being. And the striving which history represents, which is the striving to exteriorize the soul, will fall away and be replaced by a kind of nunc stans, a standing eternity. My time theory is a part of that phenomenon because it's a predictive theory of temporal variables that, if it were to be established to be correct, or usably correct, would have the effect of, in a sense, eliminating the future, in the way that a map eliminates the unknowability of the South American continent. If you have a map of it, it doesn't make it uninteresting to go there. It just gives you an idea of what you're going to see when you get there.

hf) Do you think most of us will still be living on this planet at that time?

tm) Oh, yes. I think it's a statistical thing. Some people are on the brink of it right now. I think every time you take a psychedelic drug you are anticipating and experiencing this future state of electronic and pharmacological connectedness. This is why it's important for everyone to try to be as contemporary as possible, because it is the leading edge of culture that will contact this thing first. For some people it could happen soon. For others, it may take well into the next century. But I'm saying that, by around 2012 A.D., so much of the society will be at home with these concepts that it will become a cultural inevitability, through its own momentum, you see.

hf) It seems that on psychedelics,



particularly on LSD, you can perceive modern culture as a whole, as a pattern, rather than as a confusing jumble of fragments; and there is something to be said for, sometimes, taking LSD with the TV on or with the radio on. In that you really come to understand how delightful the whole McLuhanistic...

tm) ...universe is. Yes, well...I say to people in my public lectures that McLuhan should be looked at again. Enough time has passed. Now, let's go back and look again. He was hailed as a messiah and denounced as a charlatan. Well, obviously, he was neither one of these things. But he did have some very interesting...his method of analyzing the effect of media on the mass mind is very close to my own approach.

hf) A lot of people feel a great deal of fear about this idea that we live in a relativistic universe, and that an individual creates her own reality. I guess that what they fear is that the old values are dissolving, and nothing will --- it'll be moral relativism; and, somehow, this will dissolve us into more chaotic violence and a lack of compassion.

tm) Well, these drugs, these psychedelic drugs, decondition you from the prevailing myth of whatever culture you're in. That is a political act, to decondition yourself from a cultural mythology, and political acts are closely watched and controlled because they have consequences. The people at the top of the pyramid-reserve the right to control political acts. This is the real controversy about psychedelic drugs. It's not whether one in 50,000 people steps out of a second floor window.

No, the issue is what happens to the other 50,000 people. How their attitudes toward authority, their own lives, and their ability to take control of their own lives, are subtly altered. It's a tremendous force for anti-fascism, I think.

hf) Have you found anything in modern physics that corresponds to your ideas about time?

tm) No. Not very much. I think that modern physics is concerned with the description of the behavior of matter and its momentum, its charge, its velocity, its spin, all these things. What I'm concerned with is an operational description of time. Since time is not, by orthodox physics, or by me, thought to be a physical quantity, it doesn't really relate much to the edifice of modern physics.

It's sort of a parallel edifice. They explain the interactions of matter that are not temporally dependent. And I propose the theory, which is a theory of time, which deals with those processes which do display temporal variance, which is everything that's interesting. Physics can only describe events which always happen the same way, given the

initial conditions are the same. Yet, in life and love and politics, given an initial set of conditions, processes can develop in many directions. Those are the kind of processes that my time theory would seek to give an account of.

hf) In Sarfatti and Wolf's Space, Time, and Beyond, they deal with time a lot from the perspective of physics; particularly that time is related to the speed of light. Sarfatti deals a lot with time because the speed of light is tied in with time - that's how we measure time. He deals with how time works as you speed up. The faster you're going, the slower time goes. And, theoretically, it's possible for information to travel faster than time, which would mean that you can deal with the future and with the past. So he seems to take time very seriously. And there are some other people...who are into some of the more bizarre aspects of quantum mechanics.

tm) Bell's theorem. The problem with Bell's theorem is that it is, first of all, very controversial; second of all, highly mathematical; and third of all, it's not clear that English can correctly portray what the theorem is actually saying. When you hear physicists talk about Bell's theorem, they can differ totally in whether it means that information can move faster than light. It's very problematic.

The thing about light that's interesting is, if you try to imagine how the universe would appear if you were made of light, you would not have this slowing-down and speeding-up of time. There would be no such thing as time. If you were made of photons and you decided to go to Alpha Centauri, it would take you about four-and-a-half years from the point of view of the observer. From your own experience it would be instant. You would just be there, because at the speed of light, time disappears. It fades from the equation, you know.

So, I think it's more interesting trying to model a timeless universe. And part of my theory says that the present is a kind of interference pattern caused by the flow of time backward, meeting the flow of time forward. And so, the present is like an interference pattern, where these two wave-systems collide and form a pattern, which is then itself a moving wave front through the medium. I think it's clear that there are forms of causality that run from the past into the future, and forms of causality that are in the future, directing the evolution of advance toward them in the past. So I'd run it both ways to keep it isometric.

hf) When you spoke at Shared Visions on "Psychedelic Time", toward the end of the lecture, you got into something about science as opposed to magic or shamanism or alchemy. You sort of placed magic or alchemy as somewhere beyond the reach of science, and I thought of that quote from Arthur C. Clarke, that a

sufficiently advanced technology...

tm) ...appears to be magic.

hf) Yes...is indistinguishable from magic. Do you agree with that idea?

tm) Oh, yeah. I definitely agree with him, and not only... Well, advanced is a sort of linear word, but just a sufficiently different technology will appear as magic. You meet shamanic technologies in the Amazon, where people are combining plants, drugs, diet, and exercise; and it's clearly a technology. But it looks like magic, because they're able to divine, and predict weather, and find lost objects and that sort of thing. But science is simply a self-consistent method of describing the world, and there are several such self-consistent methods. Astrology is another one. Voodoo is another one.

Science has, for some reason, claimed epistemological primacy, as though it should arbitrate between all competing systems and decide what is true and not true. This is just the priestcraft of science. It is no more in touch with the bedrock of truth than any of these other things, and it is a cultural invention. We're not discovering certain universal truths in science. We're just elaborating a cultural mythology, no different from the funerary mythologies of ancient Egypt, or the shamanic mythologies of Siberia, you know. And science is a matter of fashion, too, very, very much.

hf) That's true, but it seems like science is finding its way towards conclusions similar to magickal or shamanic traditions, and it seems that, in a way, it serves us well to maintain this priestcraft, to maintain the importance of science so that it can lead western culture into this new focus.

tm) Oh, yes. I think science is transforming. Science begins with the easy questions and works slowly up to the hard ones. So we've almost reached some interesting questions, you know. We're almost on the brink of asking some very interesting questions, like how does the brain relate to the mind? How does the mind relate to the world? What is memory? How is that possible? What is language? These are very modern questions, you know, and interesting. But we had to do the shit-work over the past five or six hundred years to get to this place, develop the mathematical, analytical, and technological tools for dealing with that kind of thing.

hf) You've spoken about voices that you get during visionary experiences, and some of them are not genuine voices, they are voices there to deceive and...

tm) Well, I think you deal with voices in the head the way you deal with anyone anywhere. You have to realize, the universe is swarming with intelligences,



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all with their own purposes, drives, and desires. You just have to determine who are allies and who are resisting what you want to have happen. And then much of it is irrelevant to you.

hf) How do you personally validate the voices?

tm) They must be humane and they must be reasonable and they must be life-affirming.


hf) One other thing I had wanted to ask you about is your preference of plant psychedelics over laboratory chemicals, and at one point you actually referred to chemicals as coming from the demons of the laboratory. I was a little bit surprised at that, coming from somebody who I know to be comfortable with the idea of man-made, high-orbital space colonies.

tm) Well, I didn't say...what I said was - and I always use this same phrase - I said they were "the product of the demon artificers of the laboratory." I think of the demon artificer as Festus in *The Ulysses*, the guy who pounds the shield of Achilles, who makes the shield. The demon artificer is the person who makes objects with the help of a god. Then these objects are magical objects. That's what I really meant when I referred to these chemists as demon artificers. They make the drugs, and that is a true magician. It isn't the

person who TAKES them who is the magician, it's the person who MAKES them who is the magician. My prejudice against the laboratory drugs is one based on experience of the consciousness of the plant drugs, their humaneness, their ethical sensitivity, and the depth of the information they can convey. And

then there's the abuse problem that I see with so many synthetic drugs.

You know, a shaman is like a yogin. His life is very regimented and ordered and constrained by taboo, exercise, diet, and the social perceptions of his group. He has to be an exemplary person. And this pressure isn't on people who use synthetic drugs. They just use them to push their minds around to get up in the morning, to go to sleep at night, to work hard, to play hard. All this is happening at an entirely different level than these plant hallucinogens, which are essentially for religious purposes in the best sense of religion--- in the sense of a return to the source of humanness, the thing which sets us apart from the rest of nature. They enhance humanness. They expand consciousness. And if the expansion of consciousness is not an important factor in the future evolution of mankind, then it's very frightening to imagine where we must be headed. I often say in my public lectures that the real question that confronts the 20th century is, "What mushroom is it that blooms at the end of history?" The mushroom of Teller and Fermi and Oppenheimer; or is it the mushroom of Wasson and Hofmann? This is the choice, extinction or transformation, and the cultural momentum is so great, that there is no other option. Extinction or transformation, what'll you have, gentlemen?



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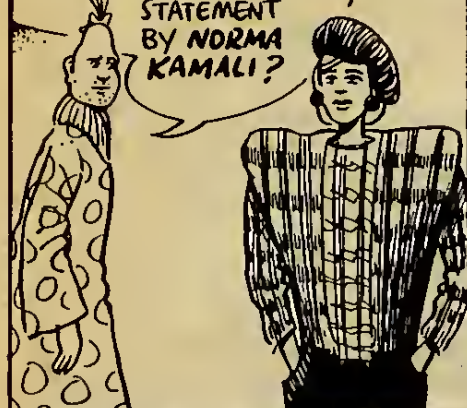
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ZIPPY

ZIPPY ENCOUNTERS YOUNG URBAN SOPHISTICATES ON THE MOVE IN MODERN AMERICA--

EXCUSE ME, BUT ARE YOU PACKING SEVERAL ARMOUR CANNED HAMS ON YOUR SHOULDERS OR IS THAT A BOLD, NEW, PERSONAL STATEMENT BY NORMA KAMALI?



ZIPPY

THERE'S THE GRIZZLED POLICE CAPTAIN FROM "THE NAKED CITY". NOW HE'S A RETIRED PLASTICS EXECUTIVE WITH A MALE EGO HANG-UP ON "LOVE BOAT"!

HE'S LOOKING WELL...



"OUT ON A WHIM"

IT'S NICE TO SEE BIG HAIR MAKING A COMEBACK THIS YEAR!!

AND BIG EARS!


AND BIG EYE BROWS!



THE "TATTERED JAPANESE SLUT" LOOK WEARS WELL ON ANY WOMAN WHO STRONGLY RESEMBLES JERRY LEWIS!!

GEE - I HOPE NO ONE IMITATES MY UNIQUE TWO-PIECE ENSEMBLE!!

TAXI!



"ONE BIG FAMILY"


OH, GOOD!! THERE'S RALPH KRAMDEN'S OLD BOSS AT THE BUS COMPANY!! WHY IS HE ANGUISHED OVER TEEN DRUG USE WHILE CAREENING OVER L.A. IN A HELICOPTER THAT RESEMBLES AN ENRAGED PRINCESS TELEPHONE?

GLORIOUS!



IT'S EXCITING TO ME THAT SUZANNE PIESHETTE WAS BOB NEWMAN'S WIFE - & A CLOSE, PERSONAL FRIEND OF MINE - & NOW SHE'S "SEXY STREET-SMART & SENSATIONAL MAGGIE BRIGGS, 15-YEAR VETERAN OF A BIG CITY NEWSPAPER!"

HOW DID SHE KEEP IT FROM BOB ALL THOSE YEARS??



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.. WHAT I NEED IS A POLICY AGAINST FASHION RISK!!

INSURANCE

AND BIGGER EYEBROWS..

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ZIPPY, THIS IS YOUR AUNT OLIVE. COUSIN REGGIE'S IN THE HOSPITAL WITH A BRUISED LARYNX... I THOUGHT YOU SHOULD KNOW--

REGGIE? WAS HE PORTRAYED BY DANA ANDREWS OR JOHN IRELAND IN LAST WEEK'S ACTION-PACKED EPISODE OF "HARDCASTLE & MRS CORMICK"??

ASK HIM IF HE'S ALSO ANNOYED BY BRIAN KEITH'S AWKWARD HAIR WEAVING!!

GLORIOUS!



Multiple Media Maniacs

Malcolm McCluhan and Marshall McClaren

When High Frontiers asked us to review most of the other newsprint tabloids in the bay area, we seriously questioned the editor's sanity. It seemed to us somehow arrogant, tacky, and downright dangerous to criticize your sister publications on your first time out.

Which is why we took the assignment. I suppose that's why we were asked. Bad choice. We're the wrong crowd. We like to make fun. We're really asking for it. So here goes...

THE EAST BAY EXPRESS - Grade: B-

This paper is loaded down with snot from s to b and back again. Anybody with a new idea, some hope, or who happens to like cappuccino and croissants can expect to be subjected to a stream of caustic, colorfully-worded, off-handed and, quite frankly, ill-informed put-downs.

Naturally, we kinda like it. At least it's colorful enough to make us mad, not like that bland Bay Guardian. Also, Norman Oog is great! And the free personals on the back pages bring out little tidbits of Berkeley eccentricity at its best. We should give this paper a B but we downgraded it half-a-step for having lots of stuff in it which we disagree with. We're sure they'd do the same.

THE BAY GAURDIAN - Grade: G-

Bland! Predictable left-liberal politics attached to predictable reviews and unimaginative features. This sort-of reminds us of The Village Voice in its general point-of-view, except The Village Voice has many undeniably good writers, Lucy Lippard, Cockburn and Ridgeway, and J. Hoberman stand out as examples. We've upgraded the Bay Guardian half-a-step because we happen to agree passionately with left-liberals on approximately 75% of the issues, and we're sure the intention is good.

THE PACIFIC SUN - Grade: B-

Somehow, this doesn't anger or disappoint us each week, as does the East Bay Express and the Bay Guardian. It must be a case of lower expectations, of expecting something light, friendly, and liberal out of Marin, and accepting it as such. Upgraded half-a-step for strongly decrying the monoculturalization of KTIM-FM.

OTHER ROOMS - Grade: A

We've seen 3 issues so far, 2 of which were great. You can read this for reviews of industrial and other extreme music which you have very little chance of actually hearing, unless you actively seek it out (which if you don't do already, you definitely should). You also get intelligent interviews with the likes of John Cage, Steve Reich and Peter Gordon. In the last issue, they even had a transcription of a lecture on psychoactive substances, given by Ralph Metzner! This is a paper worth going out of your way to find.

TWISTED IMAGE - Grade: A-

This punk paper from Berkeley has a strong, humanistic heart beating just beneath its twisted-image surface. Really. The East Bay Express could take some lessons. Articles about street people as human beings, or features about San Francisco's heroic bicycle messengers as same, streetwise and heartfelt, speak well for the flowers in the dustbin of the corporate state.

APPEAL TO REASON - Grade: B-

This updated version of a "new left" counterculture paper possibly deserves our support. But it's such a total downer. Really. This has such a depressing tone to it, I don't know how they ever expect to inspire anyone to spend 50 cents, never mind revolution. Editor John Bryant apparently can't see an inch past his face as regards technology and science. Since bad guys use it, it must be bad stuff.

What's good about this paper is much of the culturally-oriented "Open City" section. Here, we find a mix of personal, experiential story-telling, reviews, political commentary, satire, and outrage, all of it coming from a street-level, left-anarchist perspective. We wish we could say that we were thrilled by contributions from the likes of Harold Norse and Laurence Ferlinghetti, but apparently the best's been going on a little bit too long. We upgraded this half-a-step because editor John Bryant is such a vehement critic of our friend, Tim Leary, that we didn't want to feel that we were downgrading his paper for the same reason.

UTOPIAN CLASSROOM - Grade: O-

A wierd little paper by a wierd little tribe with wierd little names. I suppose your wondering, then, why we don't like this paper. Well, something about the way they present their peculiar psychological tunnel-reality presses our mindfucker-avoidance buttons. Downgraded a step-and-a-half for getting sucked into cold-war myopia. If you don't know already, these people support Reagan's militaristic escapades. Hey, folks. The torture and slaughter of entire families in El Salvador and Guatemala is a pretty wierd form of gestalt-o-rama, if you get our drift. Painless punk, my ass.

OUR CONSCIOUS LOVE - GRADE: F

Our self-conscious crap. Bad poetics linked to Ayn Randish diatribes. The couple who publishes this spends too much verbal effort arguing their case, which is basically that they have the right to be individual, creative artists, without fitting into the liberal/socialist morality system which dominates much of the bay area art and print media, and that they have the right to get rich by their

efforts as such. Listen. As anarchists, upwingers, and mutant-individualists, we agree. But maybe you better cool back just a bit, because in a pure Oswinian medis jungle, you schmucks are goners!

ReSEARCH - Grade: A

We're not sure if this will ever return to tabloid form, but we wanted to talk about this, anyhow. This appeared first as an excellent punk interview paper called Search and Destroy in 1977, when the energy of that scene was still pretty revolutionary. It ran some well-written and informative articles on such themes as anarchism, surrealism, and black humor. Dropped out as punk became predictable, and re-emerged as ReSearch, a paper dedicated to "survival information." This included lots of interviews with, and articles about, peoples of all cultures and sub-cultures, including our own, seemingly, in search of some kind of wisdom, or information, to help us survive the coming wierd times. All of it made for some great reading.

We're not terribly hot on the last 2 book-sized issues, however. The first one, a special issue devoted to William Burroughs, dwelt excessively on terror and other morbid subject matter, apparently, the obsession of the interviewers, but just one of the areas explored by the

cont. pg. 22

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feminism without humor is like a fish jogging without
a headset. etcetera.



2. this is the space age—let's go!



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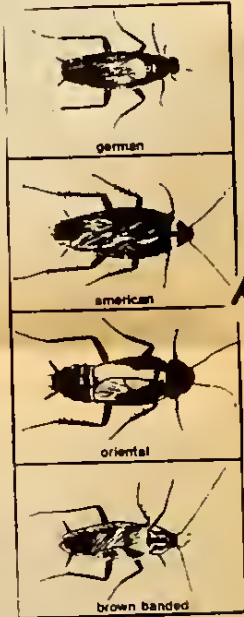
3. everybody must get rich!

I was the first person to advocate rubberized
car exteriors. Let our teenagers go go go!

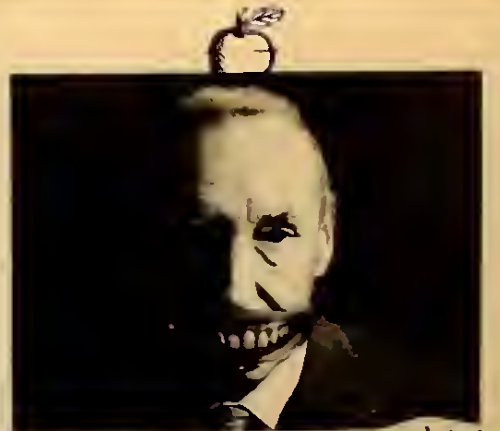
6. freedom of choice in consciousness.
volunteerism in relationships.



1. killing into living
leads in time to ecstasy.



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CAUCUS



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4. celebrate the future—
freedom and fun for the unemployed.



5. educate for ecstatic functioning.



Barbara Hubbard, A Visionary

Campaign for a Positive Future

Mark Frost

When Eisenhower was president, Barbara Marx Hubbard asked him, "Just what is the purpose of all this power?" Ike replied, "To maintain what is."

Now, in election year 1984, Hubbard is campaigning for the Democratic Party vice-presidential nomination. Her answer to the question seems to be "To envision what could be and make it happen." And that's just what she is asking us to do. She is now touring the country, consolidating support among the "Creative Majority" of forward-looking, self-actualizing Americans, people who have been apolitical in past years simply because they found no candidate who shared their views.

By forming Positive Future Centers throughout the country, Hubbard encourages citizens to "Think globally and act locally," concentrate on "what works" and institute those methods on a community level. The centers are also registering voters and raising funds for the campaign. Local delegates to the Democratic Convention will be invited to the centers to witness and participate in the creation of a Design for a Positive Future that will be taken to the convention on July 16, 1984. Should Hubbard garner the delegate support necessary to win the nomination, she would seek to expand the office of the vice-presidency. Hubbard would establish an Office of the Future, which would focus on long-range goals and strategies, and enlist the aid of creators, innovators, legislators and citizens from all backgrounds to institute positive "win-win" solutions to national and global problems.

By amplifying what people can do on a community level to the national level, by reaffirming self-help, decentralization, and co-operation and by "Being the change" one wants to see, Hubbard believes we can pull out of the morbid "lose-lose" scenario that has been unfolding for so many years.

Hubbard's candidacy seems to speak to the vast numbers of disenfranchised idealists of the 60s' and 70s' (I'm

one) who thought we were entering a new age of abundance, equality for all, truly responsive government and all that. When the new age failed to arrive, many of us retreated into ourselves and put our energies into self-realization, spiritual trips, and the rest of the "me-me" mind-set.

Hubbard believes that disenchantment is a healthy sign; a natural response to an unresponsive government. She believes that the "breakdowns" we see in our culture are the result of using old solutions to deal with new problems. Social and technological change has accelerated so dramatically in such a short time, that we feel in

*instant answer...
immediate proof!*



constant peril and helpless to do anything about it. When we see our breakdowns in a new political light; that is, a vision of a positive future, instead of probable annihilation; we gain the power to make breakthroughs. We must take individual, personal responsibility for creating a more humane, loving, and creative future for everyone. And that's the way it could be.

See the next issue of High Frontiers for an in-depth interview with Barbara Marx Hubbard.

ORIGINS:

Roll-your-Own Religion by Computer?

by John S. James, 1/84

Origins, a movement for personal and social change, started on a "computer conference" in Santa Cruz, CA - a 24-hour-a-day electronic "meeting" open to all by telephone from anywhere. Born in a computer discussion called "Start-A-Religion", Origins later became a face-to-face movement of over 50 people.

It's focus: practical methods for personal survival and community building, in the face of widespread human degradation and lack of real options for action now. Origins is a research-and-development community for creating training and action forms (called "practices"); these turn anything we are doing into exercises to build skills for personal success. All Origins practices are based on human universals (such as cooperation and mutual aid); they use whatever props or settings the environment provides, but never need special objects or status such as money, education, literacy, or political freedom. Example of a "practice": ask for help and get it.

Origins is designed for survival even in hostile environments such as prison. It works with human universals, cultivating what happens anyway, using nothing which could be taken away. All the practices can be open or completely secret, depending on circumstances. Yet Origins has no secrets.

The goal is to "bootstrap" creation of decentralized family, an international community developing everyday methods for building our own personal competence and success while also working for a better world - through the same, integrated actions.

Origins refuses to exist as an organization or a religion; those could be corrupted or taken over. But Origins has spawned other things, from social outings to computer and business organizations (such as the Computers for Peace Project, which is developing a book on how peace groups can use computers effectively). Origins has already printed a 180-page collection of the written messages through which it developed.

The movement is now quiescent, avoiding outreach until its next direction becomes clear. The big challenge now: how can a rational, instrumental-style movement tap the deeper energies and commitments of most people?

You can get more information through the computer (408-475-7101, 300-baud modem, open to all), or by sending a S.A.S.E. to: Origins, P.O. Box 486, Santa Cruz, CA 95061. We are avoiding organized activities at this time. To participate in Origins you must take initiative to help create it.

T-SHIRTS!

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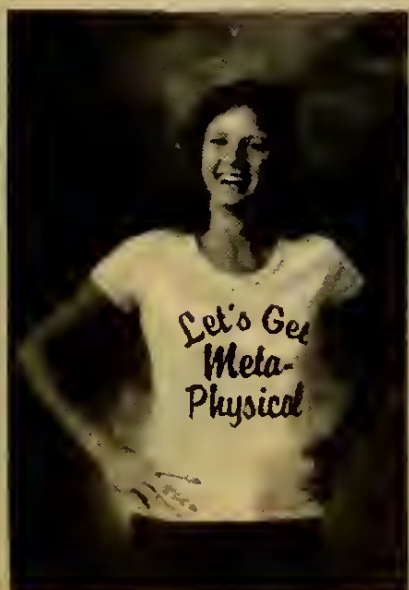
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Psychedelic Scenarios

Peter Stafford and Bruce Eisner

As the first manifestation of this newspaper indicates, information about psychedelic substances - as well as actual usage - is undergoing a new stage of expansion. When Peter, the senior member of this journalistic team, first took psychedelics, in 1962, Robert DeRope's Drugs and the Mind and Aldous Huxley's Doors of Perception were the only books in the field widely available. He remembers someone who typed out seven carbon copies of Leary, Metzner, and Alpert's The Psychedelic Experience, and being lent David Ebin's The Drug Experience for one hour only!

There have been at least fifty books published in this field over the last seven or eight years, recently, about one a month. And/or Press, the main publisher of these works, earlier, just recently folded. J.P. Tarcher Books, of L.A., has made a bold entry, turning out four in the space of a year, with one from Ron Siegel (the last 1sd researcher to use 1sd on humans) and one from Denis McKenna, co-author of The Psilocybin Mushroom Growers Guide, and The Invisible Landscape, still in the works.

Flashing back to when Peter was younger, he can recall ordering peyote, certified to be free of pests by the U.S. Agriculture Department, from a cactus ranch in Loredo, Texas. There was little pot about, and he actually travelled to San Francisco to get some 1sd (because that was the only place it was available). This was the time for trying Dexedrine inhalers and Romilar cough medicine.

By the time Bruce tried psychedelics in 1967, pot and acid were the standard fare among the first crest of psychedelicists. He was always hunting around for the exotic psychedelics - like psilocybin mushrooms and dmt - that he had read about in Peter's first book (LSD - The Problem-Solving Psychedelic, coauthored with Bonny Golightly).

Now a current popular song by Huey Lewis and the News demands, "I want a new drug!" Chemists have been happy to oblige, with Sasha Shulgin estimating that there are at least 200 known psychedelic compounds already. And, as he added at the Entheogenic Psychedelic Conference in Santa Cruz last summer, "For every one known today, there will be ten tomorrow."

Indeed, a cornucopia of new substances - with effects more specific, more sensual, more powerful, and more in-just-about-every-way than the old reliables - has reshaped the psychedelic landscape. Inquiry magazine, this February, put the change squarely:

"The War on Drugs is Over. The Government Has Lost." The discovery of psychedelic effects in chemical variants of the more commonly known psychedelics, and the fact that these are not illegal, has rent the government's policy of control.

With all this new stuff happening, we propose a bimonthly roundup on some of the current scenarios as they happen.

Elvin B. Smith has gotten out six issues of his Psychozoic Press (which he calls "An information and communication exchange paper on psychedelics"). The winter 1984 issue features an interview with Stanley Krippner and some fascinating observations about belladonna and pcp. It's a stapled, hand-typed and hand-illustrated quarterly available from 2121 Braley Rd., Coos Bay, OR. 97420. The last one has 72 5½" x 8½" pages; subscription is \$7/yr.

Mushroom growers will find illuminating information about eliminating contamination, in Paul Stamets' and J.S. Chilton's The Mushroom Cultivator (Agarikon Press, 1983). The book has been carefully researched and reads almost like a college test... When will Jeremy Bigwood release to the world the Lepiota strain of mushrooms he's been cultivating that produces dmt and lysergic acid amides?

Bob Barker has been scouting the Salk Institute in La Jolla, along with a few other locations, for a permanent base for the Fitz Hugh Ludlow Memorial Library. The materials - over 10,000 items - rare drug books, manuscripts and ephemera - are to get a new home this year in San Francisco. Correspond with Box 99346, San Francisco 94109.

Ears perked up when Sasha Shulgin, at the Entheogenic Conference, described a compound that "Increased body awareness of every kind, including skin sensitivity, heightened responses to smells, tastes, and sexual stimulation..." Sexual stimulation! Indeed, the erotic overtones ascribed to an experimental compound known as 2CB (2,5-dimethoxy-4-bromophenethylanine, to be more long-winded) caused aficionados of aphrodisia to place this new alphabet term at the top of their drugs-to-find list. Good luck, hunting... And from the same series comes another substance that so far is described only as "Eve" (complementing MDM, a.k.a. Adam)

Robert Gordon-McCutchan, chief organizer of the Santa Barbara Entheogenic Conference, continues to press on the campaign for legal use of psychedelics on religious grounds, despite being denied tenure at his university post. He can be reached at 1500 Mission Cny. Rd., S.B. 93105.... Did you know that about 230 drugs listed in the latest volume of the Pharmacopoeia of the United States were used by the American Indians before Christopher Columbus ever showed up here?

Psychiatrist and psychedelic researcher Harry Hermone, when asked if he's a shrink, responded "No. I'm an expander."

High Longevity cont.

FROZEN HAMSTERS

The basic experiments go back to the 50s' in England, involving hamsters. There were some wonderful papers describing the crystallization of hamsters down to temperatures lower than minus 3.5 degrees centigrade. The hamsters were frozen to the extent that over 40% of their body water was ice. When the hamsters were dissected like that, their organs were hard, including the brain. It was crystallized. Dynamic thermal studies were done on these animals to show that, in fact, a good percentage of their body water was frozen. Essentially, it has been shown that hamsters can be partially frozen and thawed. Now, this is a mammal. They're tough mammals, because they're hibernators. But they're also not very much different from any other mammal..

FROZEN FROGS

Recently, there's been a major discovery. It's reported in the February 5, 1982 issue of Science Magazine. The scientist who discovered this is named William Schmid. Anyway, there is a species of frogs that live in a leaf cover in Minnesota. What Schmid reported was that these frogs, who spent all their winter in a leaf cover, actually allowed 40% of their body water to become frozen as ice. It's believed that this is the extra-cellular water. What happens is that the frogs produce glycerol. This somehow allows the body tissues of the frog to survive the freezing. The glycerol acts, in some way, to let the animal keep the tissues from being destroyed. But it is the extra-cellular water, the water outside the tissue, which was frozen. The inside is not frozen. The frogs probably survive the winter, maybe 4 or 5 months, in the frozen state.

RESURRECTED DOG

What we've done recently is develop a technique for taking hamsters to the ice point, taking the blood out, replacing it with a blood substitute, putting blood back in, and reviving the hamster. This was just done. One of our associate teams in Los Angeles has taken a dog, taken it down to 10 degrees centigrade, put it

cont. pg. 22

High Politics

Marin Mutants

FREEZE REAGAN AND BUSH IN 1984!

The Yippies (Yes, Virginia, there are still yippies.) have come up with an interesting use for cryonic suspension. (See High Longevity article elsewhere in this issue.) They want to put Ronnie Reagan and George Bush on ice in 1984. This is an excellent idea, and will serve two purposes. One, it'll get the assholes out of the way. Two, it will give 21st century psychologists the opportunity to study their barbarian ancestry.

MULTIPLE CHOICE QUIZ

While we're on the subject: If the Reagan administration is destroying the environment, starving the poor, and giving us 4 delicious wars to choose from (Lebanon, Grenada, El Salvador, and Nicaragua); and he still gets re-elected because of a few piddlin' percentage points posing as an economic recovery, then which Clint Eastwood double-feature are we living in:

A) Dirty Harry and The Good, The Bad, and the Ugly
B) For A Few Dollars More and Sudden Impact
C) For A Few Dollars More and For A Fistful of Dollars

A MODEST PROPOSAL

Talk about carelessness...

Paul and Linda McCartney were busted for marijuana possession twice in the same day, recently. Considering the McCartney's rather middle-of-the-road image, they spoke out fairly strongly about personal freedom, telling the news media that " It's nobody's business what we do in the privacy of our own bedroom," and advocating decriminalization of the weed.

High Frontiers is ready to launch a no-holds-barred, militant LET PAUL MCCARTNEY SMOKE MARIJUANA campaign. Paul... if you're out there, with just .01% of your financial holdings we believe we could put this thing over the top.

A LETTER TO HIGH FRONTIERS READERS FROM THE PRESIDENT OF THE UNITED STATES

I know you've heard about my war on drugs, and you probably think I'm being a real old crab about the whole thing, especially considering Nancy's behavior and the focus on marijuana instead of heroin, pcg, pcb's or what have you. But you folks just haven't figured out my sense of humor. Remember how I put a mafia man in charge of my war on organized crime? Congress didn't even blink. And I put a tool of big oil in charge of the environment. Nobody dared stop

me! And I put a Pentagon man in charge of negotiating arms control. The foxes guarding the chicken coop indeed. Always good for a laugh.

Got it? O.K. So who should head my war on drugs? Your readers can send their suggestions to The Ronnie Reagan War On Drugs Joke c.o. The White House, Pennsylvania Ave. Washington, B.C.

Yucks,
Ronnie Reagan,
Your President

P.S. Congratulations to High Frontiers for being named the official psychedelic newspaper of the 1984 Summer Olympics.



Lyra Sound Constellation
Michael Stearns and George Landry
continuummontage

Record reviews

Sixteen Tambourines
The Three O'clock
Frontier Records

First of all, as for this record, "Sixteen Tambourines," by The Three O'clock, a band associated with the paisley underground of neo-psychedelic rock, I'm sorry. It just doesn't cut it.

Having only read about this, and some other, bands who were intentionally bringing back the spirit and style of such classic schlock as The Strawberry Alarm Clock, The Blues Magoos or, for a touch of class, Syd Barrett's original Pink Floyd, I was set to have some fun. I was hoping, as 80s' kids, they would know enough to play it humorous. Alas, they play it humorless.

Syd Barret and the original Pink Floyd seems to be the primary influence here, but this has none of the charm, humor, or rhythmic snap of Barrett's stuff. What's left is the misty brain-play, the blurred visions...

"In the colors seem to
bend the night time
Haunt me still
Will they always be
here?
Say they always will"

Actually, I listened to this record twice, or once-and-a-half. I listened one time straight. Waa I missing some-

thing? So I did the only decent and proper thing. I dropped some acid.

It sounded even worse. Instead of reminding me of a bad attempt at early Pink Floyd, I kept on thinking that I was listening to Rush.

Anyway, on a positive note, having my consciousness already focused on pop music, I started going through my collection to see which modern records passed the acid test. Thua, I offer my entirely subjective neo-psychedelic top 10 - the only rule being that they must be post-1975 releases. Listed in order of the amount of ecstasy and/or laughter set off by each.

MARSHALL McCLAREN'S ENTIRELY SUBJECTIVE NEO-PSYCHEDELIC TDP 10

1. The Clonea Df Doctor Funkenstein - Parliament
2. Taking Tiger Mountain By Strategy - Brian Eno
3. Fourth World Musics - Brian Eno and Jon Hassel
4. Lodger - side one except for "DJ" - David Bowie
5. Before And After Science - Brian Eno
6. Dancin' In Your Head - Drnette Coleman
7. Bow Wow Wow - Bow Wow Wow
8. Comin' Up - 45 rpm - Paul McCartney
9. Big Science - perfect for coming down - Laurie Andraon
10. More Fun In The New World - X

Marshall McClaren

This is music you want to play directly before sleep to induce nightmares. Check this blurb from the album notes - " Lyra is the result of combining sculpture and music - a tonal barometer amplifying the resonance of people in a spatial relationship. " Sounds good but you ought to hear the album. On second thought, don't hear the album. (Take my life, please.)

Lyra/Sound Constellation is a stringed instrument of 156 wires stretched 15 to 20 feet from floor to ceiling. Each wire is tuned to a micro-tonal octave and connected to pickups wired to amplifiers and speakers in and around the instrument. The result is a machine that produces irritating noises; an electronic belch that lasts for over 40 minutes. A friend insists they are much better live. I shall take his word for it and continue to use Deuter and Kitaro for my space-fix. One cut stands out as passable; a synthesizer piece titled "Return". But the album, as a whole, merely redefines the word mediocre. An interesting concept spins down the shitter of dead vinyl.

Mark Frost

Countdown America: straight to the top— THE RIGHT STUFF

T minus ten and counting...

The Right Stuff is this season's *Apocalypse Now*: big, bold, distended in certain places, irreverent, absurdly comic, gloriously filmed. It is perfectly cast and miscast with acting that ranges from the sublime to the ridiculous. It has its critics and it has its flaws but it is still a contender—this celluloid rocket that leaves the launch pad full-throttle and then flies at an oblique angle. That it flies at all is an amazing feat considering that the narrative zigzags from the latrine to the heavens and back again.

nine... So what is this "stuff"?

Unspoken and undescribed until 1973 when the astronauts' alter-ego revealed itself to Tom Wolfe for a 4-part article in *Rolling Stone*, *The Brotherhood of the Right Stuff* was for an elite few. If you displayed the physical, emotional, and mental stamina and agility that took you where no reasonably sane person would dare tread—you had it!

eight... Climbing the pyramid

Within the hierarchy of the military existed the hierarchy of flying. This is where the right stuff was put to the test. In *The Right Stuff*, Wolfe's book and Kaufman's movie, the pilot with the most righteous stuff is the man who first broke the sound barrier in 1947, Chuck Yeager. Because the media was ignorant of this fact and of the hierarchy, the news media made immediate heroes out of the pilots who were newly transformed into astronauts. Leapfrogging their way into the top levels of the pyramid, these nouveau star-voyageurs were installed as the elders of the club before paying their dues.

seven... Invasion of the ravenous sopping idiots

"The press mainly hovered, like the fruit-fly... my God, what a swarm of silverfish and second raters... It was obvious that the press was a human infestation and that they were going to devour your yard and the exterior of your life like Japanese beetles... The TV people especially were such absolute ravenous sopping idiots that to let them into your house would be like inviting the nine o'clock green slime from the *Guiding Light*." (Wolfe in *Rolling Stone*)

And so the hordes of the press slither across the silver screen.

six... The gatekeepers

Any information which might tarnish the astronauts' reputation was suppressed by all concerned: pilots and their wives, and *Life* (which had exclusive rights to astronauts' personal stories). Even the press shied away from blemishing reports. In this way, the riffraff was kept out of the holy city.

five... How the west's pilot's

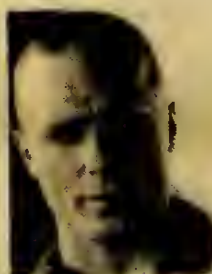
Eisenhower, LBJ, the Russians. The stake. The specter of Grand Designer of in Philip Kaufman's clandestine foot-music are ominous: Krushchev-like figure stands surrounded by rockets.



was won on a wing and a prayer. and Kennedy wanted to beat high-ground of space was at of the Mighty Integral, the the Soviet space craft appears film in hazy, simulated, age. The film's images and a trenchcoat-clad, bald laughs triumphantly as he the jet fumes of his

four... The "new frontier"

In his latest State of the Union address, President Reagan evoked the stance of John F. Kennedy by calling for the development of a permanent, "manned" space station within a decade. Reagan referred to space as the "new frontier." It follows that we must be the new pioneers. Is the cold war and space race, once again, off and running?



corps also

have tarnished generally NASA, the magazine the astro-

three... "No bucks, no Buck Rogers."

We have some catching up to do. The NASA budget dropped steadily from 1966 to 1975. It was in 1965 that the greatest number of people were employed in the space industry—409,900 while the NASA budget was at a high of 5.25 billion. From the low point in 1975, the budget and employment figures began to rise again. By 1983 there were 128,219 workers in the space industry and the NASA budget was 6.838 billion. We have some catching up to do. Yes, but where are we going and what are we going to catch?

two... Movie-made American myth

At the premiere in Washington DC *The Right Stuff* was introduced by one speaker with the statement: "Tonight reality becomes legend." The less-than "magnificent-seven" depiction notwithstanding, the astronauts took their place in the pantheon of American movie heroes.

While director Kaufman debunks the sanitized views and the patriotism which originally merged with the right stuff, he still presents us with some intrepid characters. Despite being fallible bigots with plenty of human foibles, these guys amount to more than the sum of their imperfections. One of the wives describes the situation perfectly when she declares: "Sometimes men are such assholes!"

Admittedly, we are not given as much unsavory information about the Mercury Seven astronauts as Tom Wolfe reveals in hundreds of pages. In fact, Kaufman only deals with four of the seven to any extent. As a result, there is a sketchiness to the film. But this complaint fades in the view of the powerful visualizations and superb characterizations that the film creates.

one... Local Hero blasts off

Director Philip Kaufman impressed his actors so much they dubbed him the "eighth astronaut." Due to Kaufman's presence in San Francisco and his use of a good deal of Bay Area talent, his elevation to local hero status is quite fitting.

Other heroes which should be mentioned include the ultimate right stuffer, Chuck Yeager, played by former local hero and playwright, Sam Shepard. Sam cuts a laconic, romantic figure as the gum-chewing, demonstrating, cowboy pilot. (This is Shepard stepping out of one of his own plays)

So what does the real Yeager think about Shepard's portrayal?

"I like the way Sam played me. Sam is not a real flamboyant actor, and I'm not a real flamboyant-type individual. Because I look at something as a job and I do it because it is my job and I could care less about the outcome. I'm interested in survival. And that's the way Sam went about acting. He played his role the way I fly airplanes." (*Newsweek*, Oct. 1983)

And from the launchpad at Hollywood's Mission Control comes the final report: "...We have a liftoff!"



Sam Shepard as Chuck Yeager with Barbara Hershey as his wife, "Glamorous Glennis."

by Eric Marin, Feb. 1984

High Longevity cont.

on a heart-lung machine, replaced 80% of its blood with blood substitute, put the blood back in, warmed the dog back up, and that dog is still alive today. In fact, this was a cryonics training event. It was a training session. In the training session, they had a dog that they were going to prepare, just like a person who had died. So they put the dog under anesthetic, and hooked it up to the heart-lung machine. And they did to the dog all the things we do to humans when we prepare them for cryonic suspension. But what happened was, when the dog's heartbeat had been gone for 2 hours, and it was down to 10 degrees centigrade, somebody said, "This dog looks so good, we should try to revive him." At that point, they stopped the training exercise. They took the blood that they had taken out of the dog and removed the water from it. They repacked the red cells, and pumped it back into the dog. Only about 20% of its blood volume remained. About 80% had been replaced with blood substitute. And the dog revived!

COMIN' UP

We're sure that we're going to be able to put this thing (suspended animation) over the top. It's just a matter of funding.



Multiple Media Maniacs cont.

interviewee. The latest "Industrial issue" shows the practitioners of the extremist, shock-oriented industrial music/performance-art genre to be surprisingly easy to typecast. He's influenced by Lautremont, Burroughs, Baudelaire, Aleister Crowley, Antonin Artaud. He's fascinated by violent perversity, Charles Manson, grade-b horror movies, sgm. He hates hippies and always did. He intends to shock his audience. Etcetera.

Well, obviously we feel it might be time for another change of thrust. But for putting out one of the most challenging, informative, and readable papers on earth over the last several years, Research deserves our highest grade.

finis

a dream of an alien nation

Bifurcation and Humanity

Lorenzo Kristov

THE BIFURCATION OF NOTHING IS HUMANITY'S GREATEST CHALLENGE

ME. This is ME.
I want you to meet NOTME.
NOTME is everything I'm not.
Including YOU.
Just as NOTYOU includes ME.

Here is a picture of NOTYOU:

That's right, NOTYOU is everything that isn't you. Including ME. You see, what you really are is a bifurcation of nothing, of Perfect Nothing. If you un-bifurcate you become nothing once again.

Perfect Nothing is highly unstable. I can prove it to you. Try to do Nothing. That's it. Don't feel, see, smell, hear, think, sleep, breathe, circulate your blood... Nothing. Do Nothing. Do Absolutely Nothing. See how long you can do it. If you're really doing Nothing you're not reading these words. Aha! Old I catch you cheating? Keep trying to do Nothing. It's impossible, you know? You feel how unstable it is? As soon as you get anywhere near Nothing you feel an irresistible need to do Something. Or you find out you've been doing Something all along and didn't even notice.

Perfect Nothing is unstable. It's so unstable it has to do Something. So it BIFURCATES. It splits in two. It splits into ME and NOTME. Into YOU and NOTYOU. YOU are really one half of a Bifurcation of Perfect Nothing. NOTYOU is your other half.

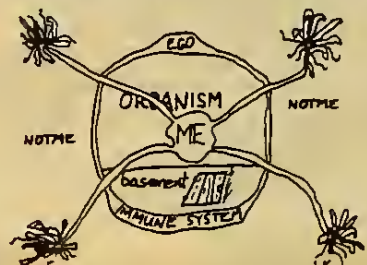
Bifurcation would be cool if I didn't have to choose one side or the other. I mean, I'm ME. Not NOTME. I'm programmed. My nervous system is genetically programmed to create and maintain a viewpoint. A viewpoint is created when consciousness enters the eye of the beholder. In the Bifurcation of Nothing consciousness takes sides.

Programmed? You mean there's a Cosmic Programmer in the Sky? Who is he? Charles Darwin? Groucho Marx? Alan Turing? No. None of these clowns. He is not he. She is not she. IT is PERSONNE. The greatest clown of all. NOBODY. That's right. NOBODY. PERSONNE. NOBODY is in charge.

NOBODY is in charge
NOBODY has got it all together
and NOBODY knows where we're going
you're in good hands with NOBODY
there's NOTHING to worry about
NOBODY cares
Much Ado About Nothing
AND WHY?
NOBODY is Perfect
NOTHING is Forever
Perfect Nothing is the Source
there's NOTHING to live for
NOTHING IS SACRED
(you're nobody til somebody loves you)



WHAT IS ME? EGO? SELF?
Ego gets a lot of bad press lately. From self-righteous spiritual self-defecators. Enlightened assholes. Without EGO there is no human life. EGO is the psyche's IMMUNE SYSTEM. It maintains the boundary. ME and NOTME. A healthy EGO is dynamic — it grows and changes with experience. EGO is hardware. Standard equipment. Once programmed it runs automatically. It selects new input — exclude or admit. Or — admit and quickly repress. If pain can be neither excluded nor resolved it is repressed — stored away in the musky basement of the psyche. ME must survive! Starting with pain and pleasure EGO builds complex software to manage my social life.



My EGO is not ME. [Not NOTME either. After all, it is MY ego.] ME is my SELF is my conscious life. Are you aware that you're YOU right now? If not you've been dozing again. EGO is mostly unconscious — it acts on all the old software, input when ME was a helpless infant. ME had to eat to stay alive. To breathe and stay warm. Survive! Powerful software. Now add social roles. Ideas about my SELF. Hey! Where's my will? Who am I? What am I doing here? You better talk to me, whoever's doing this. I'm big around here. Nobody to mess with.

Bifurcation. I experience my SELF as a separate entity. The rest of the Universe outside of ME is NOTME. NOT ME.

And we're distinct. NOTME and ME. There is a boundary between us and I'm on one side.

I may feel incomplete. Something essential is missing. Lost or misplaced. I may seek my whole life for wholeness, fulfillment. The reunion of ME with NOTME. The itch that never gets scratched. Though I sure try.

Bifurcation. I am conscious. SELF conscious. My awareness explores two separate realms: outer and inner, real and imaginary. NOTME and ME. My awareness explores its SELF and everything else.

Conscious of Bifurcation I may feel alone, abandoned, homeless. At the mercy of an unknown future. Helpless and afraid. Ontological Angst for you existential philosophers out there. I would be much happier if I had something to say about the future. If I could reliably plan for what spacetime is bringing ME.

Consciousness is a quality of neurophysiological functioning. It is a resonance pattern which may occur in a complexly structured nervous system as one of that system's regular repertoire of resonances. It is the I-Resonance. It creates ME. Early in life the I-Resonance is evoked by affect-laden external stimuli. Soon its adaptive value "fixes" it in the organism, and the organism develops a continuous sense of ME. Separate from NOTME. Bifurcation. I feel no longer whole. I am body and soul. I am spirit incarnate. Deified beast. Female and Male. Torn between heaven and hell. On the road again. 'Bye.

THE CRISIS

EGO has solidified — social roles and early events create the most powerful programs. Nothing to laugh at! This is your creation. If you want something better you better go do it yourself. And if you mean to try you better start by updating your programs. Programs are stored by associating external stimuli with internal feeling states or RESONANCES of the nervous system. This is where you begin. For each resonance you feel, your EGO has stored a memory of its associated external stimuli. Where is the memory stored? If you don't know where, try the basement. — Shri Hogwash Oungh

THE EVIDENCE

The Imaginary Structure of Reality

The story begins before stories. Maybe before language. I can only suppose. Before technology, certainly. (Here the reader closes her eyes and reads in the dark, disregarding her parents' warnings. Easily done as she reads her imaginary story, not the one I imagined.)

Exercise 1. Read the following passage. Draw the words in through your eyes with each inhalation of breath. Allow spontaneous images to arise and remember these images in their original order. Later you will again close your eyes to recall the sequence of images. Slowly. Be in each image. Feel it. Your imaginary journey will evoke everything you need to continue.

Your senses receive no input.
You smell taste hear feel see nothing.
You can't tell YOU from anything else.

There is a tingling all through your body. It swells and subsides. Waves of electric power. The tingling can not be located. You must follow it. The waves have regularity. A reassuring rhythm. The tingling is a high frequency vibration. A resonance of your nervous system. Inner sound. Power. Your SELF arriving. And leaving again. Ney! Stick around, huh?

[Man is now separating matter from energy. Are we all made from the same info or not? Cosmic fuzziness? Incomplete knowledge? Man wants all the info, but no such luck. There is always some left for him to go looking for. Is it only a matter of time? Or we await the day of total knowledge, of technological perfection? Or is there an essential cosmic fuzziness which will always elude us? Scientists say we can and must complete the bifurcation of energy and information. Mystics say we can't. The big problem for the scientists is the SELF. Self-reference. Their whole approach rests on a logical argument. But logic breaks down. Paradox. Ours is a self-referential Universe.]

INFORMATION WITHOUT ENERGY IS ORY
ENERGY WITHOUT INFORMATION IS BLINO

There is NOTHING to get worked up about. You might want to know just what evolves? THE NERVOUS SYSTEM. We are genetically endowed with the capacity for our nervous system to resonate in various patterns. Early in our lives our experience reinforces certain ones of these resonances. A primitive one is the Survival Resonance. Its neural center is the Hypothalamus, the Reptile Brain. In the more highly evolved Mammal Brain, centered in the Limbic System, the Me-Resonance arises, enabling a mother and infant to recognize each other. Your life in utero leaves the Me-Resonance impressed on you. The Neocortex is the seat of the I-Resonance, the awareness of SELF, consciousness. And a wide repertoire of all imaginable feeling states. When the Survival Resonance is evoked I am a reptile. Survival! No time for rationality! Falling in love evokes the Me-Resonance. Watch out! The Payoff — with the I-Resonance engaged I feel FREE. Autonomous. Philosophers argue about free will without realizing it's a feeling state, a resonance of the nervous system. Megic is the ability to shift resonances at will. AT WILL. SELF-reprogramming. Transmutation. Conscious Evolution. Are you for real? If you're real, you're evolving. How? Experience reinforces certain resonances more than others. Behavioral conditioning. Also conditioned in the process is your Immune System. White blood cells can emit free oxygen radicals and cause mutations in your germ plasma. Sound spooky? Lamarckian? You think mutations are just random? Randomness is the name we use for what we can't explain. The I-Resonance enables you to consciously reprogram the other resonances of your nervous system. And pass it on.

Now you are a human being. You are faced with several unique circumstances. You live in an environment that sometimes does weird things to you. You have an unknown future approaching, waiting in the foggy realm of potential. Gets pretty scary when you think about it, no? Seems like the best thing to do is to try to anticipate all future possibilities and then do things to bring about the ones you like best. There is something wrong if you do not learn from your experience. What you learn is to eliminate unexpected events. Of course you would want to eliminate only those possibilities you don't like. Allow some pleasant surprises now and again. Oh yeah? Impossible! The whole idea of prediction and control is to eliminate all surprises. You can't surprise yourself if you wrap your own presents. I wonder why I'm here. Maybe I'm not here. I know why. To take charge of creation. Move over, God. Time to retire. Gee, do I get a pension? And a gold watch? No. You just go play golf for the rest of eternity. Shit! Just when I was having so much fun. Do you see what I mean? Language is the means by which we abstract info from creation. If we have all the info and if we can transform energy we can run the whole universe. Good old American know-how, and funding. With these we can do anything. So what do we do? Try to eliminate uncertainty. We try to get more info. All of it! The process of abstraction. Separating info from energy. Deconstructing matter. Un-doing time. Pulling knowledge from life. But where's the catch? Self-reference!

The act of making the separation requires energy. Maxwell's Demons. And what good is this separation anyway? Based on a bifurcation himself, man goes around making bifurcations everywhere. Making knowledge. Seduced by the success of his technology he gets locked into a rational scientific mode. He is bound to his own invention. Prometheus chained to his pillar of fire. His mind becomes inflexible. His behavior is totally programmed. Heady with success and armed with technique he goes for more control. Control. His POWER is lost.

THE BIFURCATION OF NOTHING IS EVERYBODY'S PROBLEM
—AND NOBODY'S

CHAOS MANAGEMENT

Lorenzo Kristov, Instructor
A man must have chaos yet within him
to give birth to a dancing star.
— Nietzsche
Life is chaotic. Being real requires
accepting chaos and managing it effec-
tively. Learn skills. Exercises for
awakening your hibernating chaos mana-
ger. Turn life experiences and bad
habits into a creative adventure.
Latest Imaginary Dimension Research
Institute findings about Nothing.
Prerequisites: must know Nothing.

POWER

What's wrong with men? Where's their
Power? Where's OUR Power? How will
we evolve without our POWER? Without
our WILL? Are we indeed willows?
Will we wait forever? For what?
Shri Hogwash Dungh! It all seems to
come down to the mother. We are all
afraid to cut the rope and be free.
We are all hung up in the paralyzing
tension created by a love of adventure
and a need for protection. So we seek
adventure in the protection of a mot-
her, if she is available, or in the
imagination. Some of us find less
obvious mothers, like magic or music.
Or psychedelic drugs. Some of us
surrender totally to the imagination,
never to be real. But the real Free-
dom, the real Power comes from being
able to leave never to return if need
be. Only when the adventure is com-
plete. Or else we are forever pigs,
groveling in a muddy sty or held on a
chain by our infant needs. Madness.
Freedom. Power. POWER.

Erotic musings run like bricks
Past women in the Cafe Fix.
Into chickens grow little chicks.
Too rarely do our fluids mix.

Power is the ability to act and to
take responsibility. Power is freedom
from fear of the opposite sex. You
only oppress what you're afraid of.
If men oppress women and other men
they are slaves of their fear — fear
of the earth and all life. Power is
the ability to change. To adapt.
Power is Trust in Life.

POWER IS LIFE AFFIRMING

The I-Resonance
Aware of its Own Being
Remembers and Anticipates
Not-Being

A Mystery. What happened forty thousand years ago? Neanderthal Man vanished.
And we arrived, in thoroughly modern human bodies. Where did we come from?
Was Neanderthal our ancestor? Why did he disappear? Here is his story.
Neanderthal Man strained the limits of his skin. Inheriting the curse of his
ancestor Prometheus, Homo erectus, Neanderthal accepted no boundary but knew no
way out. Until the Moon found him. Her darkness embraced him. He breathed
her light. Entranced, he longed for her. He claimed her for himself. He flew
after her, without success — she vanished. Frustrated and charged with desire
he found his Will. The I-Resonance. His initiation to the Human Race. This
New Man set off in search of the Moon. He pursued her through endless galaxies
to the Edge of Expansion of the Universe. And there he met her — in the form

Democracy

Why there is no good leadership in America.

(Lorenzo Kristov's closing remarks at the First Bifurca-
tionist Party Nominating Convention, Berkeley California,
Independence Day, 1988.)

Alexis DeToqueville said that the American Democracy will
ensure the rise of mediocre leadership. Do you believe
that? I say we have a choice. Democracy has a choice.
Mediocrity or Excellence. The choice is ours. The choice
is yours [points at audience].

NOBODY is in charge. Our country is a living organism.
And we are its cells. Of course there is no good leader-
ship! America is designed so that NOBODY can effectively
run her. There is no one place where all the info is kept.
So NOBODY can take over.

Not to say there aren't jerks and maniacs. Loonies out
there. Everywhere. At all levels. Some of THEM have grand
designs on US. On the whole world. But NOBODY — not
Russia, not China, not an egomaniacal dictator — can run
America. Anyone who tries will get eaten. The American
Democracy is alive. As alive as you are. America is YOU.

America is a living organism. A living organism. Life
evolves. America must evolve to be alive. Not to evolve
is to die. Evolution. All through evolution species have
gone extinct. Their fatal flaw was a loss of flexibility,
a loss of adaptability. Life must adapt. So must civili-
zations, governments, families, individuals. Rigidity is
the enemy of life.

Evolution proceeds by balance. Balance between the stabi-
lity of its collective structures and the innovation of
its individuals. Society creates all of its own struc-
tures. The more you ask government to do the more complex
the structure required, and the greater the loss of flexi-
bility. Flexibility is found in the Power you bring into
the world each day. The Power of Life. This Power nour-
ishes you. It nourishes all whom you touch. The more you
do for yourself and your friends and family, the more you
create the solutions to your problems, the more flexible
you remain. The more Alive. Successfully evolving. Col-
lective stability depends on individual innovation. Risk.

This is your Democracy. If you want it to live you must
invest your life in it. Don't just go to work every day
and snooze in front of the teevee at night. Don't keep
trying to get more pay and more benefits for less work.
Don't keep buying things to anesthetize yourself. Wake
up. Don't be a victim and just bitch about it. Make your
work alive. Live. Enjoy it. If it's not right then make
it different. Change yourSELF. Create your Life. Evolve.

So it's like, I mean, you know, I mean, you hear where I'm
coming from? You gotta live, you know? I mean, do stuff.
Do it. Create Democracy, damn it! Nobody is in charge.
You hear me? NOBODY! So go and do it. Go on. Go away.
Get out of here you bastards! Get the fuck out of here!
GO! (Put on red devil mask and drives audience from hell
with roars and menacing gestures.) You're going to burn!

When monists and dualists argue the
dualists always win. After all, if
the Universe were not intrinsically
dualistic there would be no argument
— NOBODY to argue with.

BOREDOM

Boredom has been an unrecognized force
in evolution. On a rainy day when
you're stuck inside with nothing to do
you can evolve. You can send down new
dendrites and enlarge your adaptive
capacity. This is Power. Conscious
deliberate evolution. Power arises
with will, autonomously. Evolution
follows from the awareness of poten-
tial when that awareness is infused
with Personal Power.

PERSONAL POWER

Personal power is a state of aware-
ness. It is knowing yourself to be an
effective agent instead of a helpless
pawn moved by karma or external
forces. Our inheritance, the Jewish-
Christian myth, places God beyond man.
God the manipulator. Jesus said that
God is within you, but you weren't
paying attention. God is within. A
projection of the psyche. The ancient
truth has been forgotten. Ignored, or
never known. How do we awaken and
remember? How do we get free of the
External God? How do we claim the
power of our bodies and souls, to live
by that power? What do I want to be
when I grow up? Something practical
that pleases my mother. Perhaps a
dentist.

Power must transcend many levels, must
infiltrate many spheres of influence.
At the personal level POWER EQUALS
CREATIVITY. The ability to act in
novel ways rather than out of habit.
Free will over coercive programming.
At the social level POWER INTERNALIZES
AUTHORITY. We can operate legisla-
tively, democratically. Instead of
leaving it up to THEM. There is no
THEM. WE are THEM. WE are the only
THEM there is. The success of demo-
cracy depends on all of us being
involved in a powerful way. As indi-
viduals. Instead of just blaming
others and bitching.

1984 Lorenzo Kristov, Dancing Star Luminations, Berkeley California

THE FUTURE

THE TRIBE

A creative process. We educate our
selves to be citizens of the world.
We work together instead of alone, to
find and follow the ways of Power. We
are men who realize that our ability
to create our personal lives mirrors
our ability to change the world. The
world is ripe with crises — wars,
nuclear stockpiles, poverty, oppres-
sion, and — a technology which com-
pels us to feed it. We humans have
lost control. We never really had it.
We will find our Power. How do we
change the world? We find within
ourselves and in each other the Source
of Power. And we honor it.

TECHNOLOGY

Things are invented and produced be-
cause they can be. Technology grows.
NOBODY controls technology. It is out
of Control. True, Control is not
Power, but it isn't such a bad thing
either. I differentiate Power and
Control not to dismiss Control as a
poor substitute for Power, but to
point out the danger of confusing one
for the other. Both are necessary.
Power is Creativity. Control is good
management. Power and Control must go
hand in hand. The obsession with
Control is dangerous. Deadly. Gulp.

your senses receive no input
you smell taste hear feel see nothing
you can't tell YOU from anything else

We must all learn to integrate our
masculine and feminine sides. Rigid
sex roles maintain a wall of mistrust
and ignorance between men and women.
Rigid roles of any kind prevent indi-
viduation and must be overthrown. All
people have masculine and feminine
aspects. They are different. Comple-
mentary. Both Powerful. Males and
Females are different. Complementary.
Powerful. Afraid of each other's
Power. (Where'd I put my six-gun?)
Power is not to be had in the domina-
tion of others or of the earth. Tech-
nology is not Power. Wealth is not
Power. Power is Life. Feel it.

IT IS TIME TO END PROGRESS

(Huh? Does this mean the end of our
western civilization?) My intuition
tells me of the coming bifurcation of
humanity into EARTHLINGS — survivors
of the global waste left by W Civ —
and SPACE VAGABONDS — the children
of technology. Children of Progress.
Medical Technology is perfecting the
body. Behavioral Technology is condi-
tioning the nervous system to arti-
ficial environments. A new generation
is arriving. A generation with no
emotional bond to Mother Earth. The
generation of the Electronic Mother.
The video arcade. They will be all-
set to go when the world's defense
industry gives its vast resources to
a new mission. We are witnessing the
birth of a new species. We are its
primitive ancestors. Its Mother and
its Father. We will give it life.
And we will wave goodbye as its man-
made womb carries it away. We will
remain — EARTHLINGS — if we are
allowed to remain alive. If those
who leave leave us our dear earth.

THERE WILL BE NO NUCLEAR WAR UNTIL
THERE WILL BE NO NUCLEAR WAR UNTIL
THERE WILL BE NO NUCLEAR WAR UNTIL
the new species is safely away UN-
TIL politicians and industrialists
have a safe place to stand. A safe
place from which to direct the war
of nations. The space vessels will
be built. Who will be aboard them
to speak to save the earth? Where
is the vitality of our generation?
EARTHLINGS and SPACE VAGABONDS
are brothers. They must each respect
and support the other. EARTHLINGS
will inherit the earth. The SPACE
VAGABONDS can always drop in for a
cold one on their way to eternity.

YOUR SENSES RECEIVE NO INPUT
YOU SMELL TASTE FEEL SEE HEAR NOTHING
YOU CAN'T TELL YOU FROM ANYTHING ELSE

Whaddaye mean "It's too soon"?
It's time — NOW — let's evolve!
You wanna be a fish all your life?
Afraid of dry land?
Afraid of the trees?
Afraid to eat the fruit?
I'm going.
I can't breathe down here.
I've had it being wet all the time.
I can't wait anymore.
Come on, we can evolve together.
Otherwise
Maybe I'll see you in the next round
The next cosmic breath
The next . . . Something.

a dream of an alien nation includes
selections from the forthcoming book
Poetry is Making Language
by Lorenzo Kristov
Featured is Kristov's opus momentous
The Theory to Explain Everything —
The Imaginary Dimension
is Orthogonal to Spacetime
(Dancing Star Luminations, Berkeley)

The missing link between apes and humans is you. — PERSONNA

ere. Anyway... "HELLO, RAY!" "Listen,
Timmy. When you escaped from prison, we
were pissed off. Really. It was a terri-
ble insult, and I thought that you were
my worst enemy. But then, secretly, we
thought it all over and, number one, it
was a great escape. Number two, it took
us a month to figure out how you did it.
And number three, the Warden (Someone
named Slaughter or... you know, all pri-
son guards have names like Cronite and
Concrete, right?)... Anyway, he said,
"That stupid jerk Slaughter, man, was
always such a big, gung-ho, law-and-or-
der man, he was a pain, you know? We all
hated him. So we were glad when you es-
caped. We fired him after that"(laugh-
ter). So I sent him a copy of Flash-
backs, and I said, "Listen. Would you
kind-of look it over for authenticity
and reality? Maybe you'd write a review
for a prison journal, you know, or...."

Frankly, there's so much that's in-
conceivable, it really is such a far-out
book because it's been such a far-out
period we've all lived through. The book
is about what we've been going through.
This makes science fiction look like
girl-scout/boy-scout stuff. So I wanted
a prison official to say... "Yeah.
That's the way it was." He called back
with a rave review! So I'm citing this
as an example of how things go around.
And to meet Eldridge Cleaver and have
Eldridge sharing this moment is, you
know....

W.N.- By the way, you do outline pre-
cisely what the process of your escape
was. And I imagine some changes have
been made since that.

T.L.- Oh, yeah. I've got a map in here
of the prison and how you can escape it
(laughter).

W.N.- Step by step... he wonders why
they call him Timmy. There's a bit of
the Irish pixie in there. I'd like to go
back to the initial experiment with the
hallucinogens, your trip to Mexico and
how that affected you. I assume that was
the first time that you had that experi-
ence.

T.L.- Yeah. When I went to Harvard...
it's one of the great ironies of history
that I was invited to Harvard in 1960
because they wanted someone to institute
some innovative changes (laughter).
Well, they got their money's worth.

At that time, I was a very straight-
arrow, narrow-minded person. I was very
much against computers at that time be-
cause, in the 1960s, computers were
mainframes that cost millions of dollars
and were owned by Bell Telephone Compe-
ny, IBM, CIA, Department of Motor Vehi-
cles... no friends of mine! So I had
this prejudice that computers were
things that stapled you and punched you
and...

W.N.- Sig brother.

T.L.- Yeah. And there were these monks,
the few experts, who controlled it.

I was also very much against drugs
at the time. This was just the period
that tranquilizers were coming in, we
vaguely knew that the CIA had spent
25 million dollars (!) doing research on
LSD. So I was kind-of against drugs.

You know how, in World War 2, they
used drugs, Sodium Amythol, to get peo-
ple to confess things. The psychia-
trists wanted to get in on it, too.

So I thought of drugs as another in-
vasion of privacy and personal integrity
by the system. I was totally wrong, of
course, on both aspects. Personal com-
puters and recreational computers, per-
sonal drugs and recreational drugs, are
simply 2 ways in which individuals have
learned to take these powers back from
the state, and make them available for..

W.N.- So rather than limiting, you see
them as empowering.

T.L.- What?

W.N.- Drugs and technology.

T.L.- No. They can be both. It depends
on how you use them.

W.N.- All right. That's...

T.L.- Ain't it the truth.

W.N.- Ain't it the truth. That's some-
thing I'd like to get at.

T.L.- All right, we're gonna settle this
whole thing about drugs right here in
the next 10 minutes.

& the Censorship of Flashbacks

W.N.- You had gone to Mexico with a very literate group of people. But many seemed to be in the same position you were, very straight. So it must have been an entirely new experience for everyone involved. And when people do that sort of experiment, it opens them up to places that are totally unfamiliar.

T.L.- Well, it became apparent to us (and how sad, too, because this had been known to visionaries and mystics, poets, and whoever) that there were realms of awareness, and galaxies of consciousness, and tremendous dimensions of intelligence inside the brain that were not normally available to the owner of said brain. It came as a great surprise to us, a delightful shock, to discover that you could actually take a plant or a vegetable substance and access the circuits in your, as John Lilly would say, bio-computer. So with tremendous enthusiasm and high utopian hopes, we came back to Harvard and set up a research project which went on for a couple of years. We had about 35 graduate students, instructors, divinity professors, and various people working to develop a language, techniques, and methods for using the brain-activators for personal growth and change of your mind.

W.N.- Tim, this implies one thing. And I think it has been your pattern, essentially, to continue the use over and over. And there are others who say once or twice, successfully done...

T.L.- Are you talking about sex here or drugs? (laughter and applause)

W.N.- I'm sure that's part of it.

T.L.- We're like Cheech and Chong here!

W.N.- I'll buy that.

T.L.- You're a great straight man (audience laughter.)

W.N.- As to the whole process of using drugs as an opening device to achieve other states of consciousness, you seem to feel that it's necessary to repeat the use of the drug to achieve that state of mind. Others have questioned that.

T.L.- I know. They sure do! The secret's out!

W.N.- Have you tried not?

T.L.- Have I tried celibacy? Yeah. I've gone for months at a time without drugs (laughter). Let's get a little precise here.

AUDIENCE MEMBER- Fuck you! I said fuck you!

T.L.- Are you having an experience over there?

W.N.- I was wondering. Maybe they should retire to a corner.

AUDIENCE MEMBER- Well, this brother here asked me why I sat here. I want to hear you. That's why I sat here. All right!

T.L.- I want you to hear me. I want to hear you, too.

AUDIENCE MEMBER- I ain't listening to you!

T.L.- I don't blame you. I'm with you. Anyway, where were we?

You wanted to hear about the drug situation. The word, DRUG, has such emotional overtones. D-R-U-G, the very word sets off nuclear explosions in the brain, from Nancy Reagan to Cheech and Chong. Rather than talk about drugs, I think it's more useful to talk about the states of consciousness, or the levels of intelligence, or the degree of mood or empathy that you want to get to. Let's talk about the end-states. Because, obviously, drugs are a means to an end.

Now, it was true that there was a time in the 60s' when the means became so interesting to us that we were, you know, always talking... we would say with great pride... "I'm a doer!" Looking back, well great but what about it? At that time we were in the position of people that had just discovered the airplane or the automobile. We got so concerned with the fact that... "Wow!", there are these technologies, or methods, that can get us different places. We forgot, many of us, that the point was not the vehicle but the place you wanted to go to, and the purpose.

So rather than talk about whether someone should or shouldn't use drugs, I

think we should talk about your ability to put your brain and your nervous system in the place you want it to be, to deal with whatever reality you want to create. Then we can talk about moods, intelligence states, sensory dimensions, aphrodisiac possibilities, memory enhancers. We could list, perhaps, 100 psychological states which may, or may not, but probably can be precisely accelerated, activated, or contacted by a certain form of meditation, or by a form of drug, or whatever. So we should talk about the end-points, which are the dimensions, functions, achievements, and possibilities of the human bio-computer, which can be activated ANYWAY YOU CAN ACTIVATE IT!

I've learned so much about drugs and the brain in the last 6 months from working with a personal computer. I'm being tutored by my son, 9 years old, and my two grandchildren, 10 and 11, who are way ahead of me, naturally. I see that to get the computer to give you a certain reality, you have to know how to activate it. There is a code. In this sense, I find it useful right now to think of drugs as access codes to open up dimensions of the brain that you want to use, either as furniture, or to create your new reality.

W.N.- Well, take computers as an example. You need to know the code, the technique, you have to have your head together in order to push the right keys and bring about the results you want. And that is one area where the use of drugs can be very questionable. As to whether you can keep your act together while experiencing this expanded sense of consciousness. So, it seems that what's constantly emphasized by any responsible person is the importance of set and setting. It's a matter of being intelligent and intentional about use. Now, what of casual use? What's your opinion of casual use?

T.L.- We're talking about sex?

W.N.- Recreational...

T.L.- I don't want to spend all this time talking about drugs.

W.N.- I think this guy's sexy. All right. Let's not...

T.L.- Casual use. Well, I don't want you to think I'm dodging anything here. I've got this label of a drug guru. Come on. Number one, I'm a scientist. Number two, I'm an Irishman, and Irishmen don't get involved with gurus. Really. Anyway, I definitely feel it's my obligation to deal with these questions about drugs. Remember, I said let's not use the word drug, let's use the word brain? Casual use of the brain. Recreational use of the brain. (laughter and applause) Confused fuck-up use of the brain. Blocking out the circuits of the brain. Sometimes, it's useful, if you're feeling great pain. In general, blocking out the circuits of your brain is not a good idea. I think we're in basic agreement here, aren't we?

W.N.- So we need to have that perception and that consciousness that can really analyze why we're taking the drug. It's not to set up a good-bad judgement about it. If you're doing it recreationally, know you're doing it recreationally. If you're doing it erotically, do it erotically.

T.L.- I believe that the human bio-computer occasionally wants a big kind of carnival blast. And I think that precisely controlled excess is absolutely necessary for sanity. (Audience laughter and applause) On the other hand, excess which leads to too much grossness, loss of dignity, or certainly, offense to anyone else, is to be deplored... but to be forgiven.

W.N.- A lot of people feel that there's a lot to be forgiven in much of what has transpired in your lifetime. On the other hand, I think that a number of people here have come with a sense of gratitude, with thanks for what you've done for their lives.

T.L.- That happens to me a great deal. Almost every day, someone will come up to me and say, "I really thank you for what you've done to my life." Now the fact that these are usually valet-parkers and waiters, rather than the owners of the restaurant... or when I was in prison, (Remember, Eldridge?) I'd go in to a cell block and half the guys would say... "I owe it all to you." (Audience laughter) I've never had someone with several million dollars come up to me

and tell me how much he owes me.

W.N. The style of this book (Flashbacks) is very non-linear.

T.L.- I think it's very linear compared to...

W.N.- It's linear to you, probably.

T.L.- I wrote this for people that... it's a nice story.

W.N.- It is a nice story, yes. Even if it jumps back and forth 40 years.

T.L.- I shot 2200 pages, cut it down, edited it to 500. So there's a lot of editing. I think that it is an incredible book. It is the first definitive history of the Baby-Boom Generation of the 60s' and 70s'. There'll be many others. I hope there will be many other definitive biographical memoirs about this time because it was such an important time. I'm very proud of this book.

W.N.- It couldn't have been written without the life to go with it.

I'd like to jump to something that intrigues me. You've been very interested in moving into physical outer space. We've been talking some about the desire to move into some of the inner spaces. I'm wondering where you stand on outer space at this point.

T.L.- I was one of the first cheerleaders for the space migration movement, for the fact that civilians could move out into high orbit. I continue to follow this with great interest, and when you saw that shuttle land two days ago, and they just parked it there and off came these guys and a woman... I mean, it was no more dangerous than the Hollywood freeway at 5 o'clock. That was a tremendous moment. The absolute certainty and dependability of our ability to leave the planet and become post-terrestrial is... fortunately, the government's paid for the railroad across the continent and now we're waiting for... they don't know what to do with it. Well, we knew 7 years ago how to use it.



There are two theories about the future of human evolution that I listen to, and pay a great deal of respect to. The first is the one that I really believe in. Which is, we're in the golden age of human evolution and human civilization. There's never been a period where there's so many enlightened souls. I go around this country regularly, and I tell ya, there are ten, twenty, thirty, forty, maybe fifty million relatively enlightened people on this continent alone.

Now, we are in a golden age. We see so many things that are wrong; poverty, hunger, discrepancies, racial and religious conflicts, warfare, neglect of the environment. But the very fact that we're aware of these as problems, and are concerned about them, that wasn't going on nearly as much 100 years ago. I was talking to Michael about his father, and the miners who used to go out into the North Sea. The English sent them out there, you know, they sent children out to get the coal, because the children could get into the crannies where the adults couldn't. Now, how far we've come. The fact that we see a lot that is wrong is not a sign that we're terrible. There's no original sin. Christ didn't die for our sins to put us in this terrible position. At least we're aware of what needs to be done.

We are in the Golden Age. And we are going to go Platinum when the baby-boom

Since the Will Nofke interview with Timothy Leary took place (way back) in the summer of '83, High Frontiers decided that it would be a good idea to talk to Tim now (February, 1984) and find out what's new

Aside from having a movie out, "Return Engagement", which shows part of a Leary-Liddy debate, and contrasts the lives of these two controversial men, Tim has just completed a talk show pilot which he's attempting to sell for syndication. He's also found that neurolinguistic programming corresponds very well with his own theories on re-imprinting and personal evolution. He's also writing a novel about "Personal evolution through artificial intelligence."

I asked Tim if he has found more people becoming interested in his theories of evolution and brain-circuitry since he's been in such high media profile over the last year or two. "Yes. Some of the younger scientists, psychologists, and anthropologists have been applying these theories to their own work."

Dr. Leary also held forth on the significance of 1984. He pointed out that George Orwell's book, which will be the focus of a great deal of thought and attention this year, is essentially about the conflict between "The individual's right to program his own brain... his own reality," contrasted with "The state trying to program peoples' brains for them..." It's interesting that this is also the one-hundredth anniversary of Huckleberry Finn, Mark Twain's definitive book of American irreverence toward authority."

Finally, as you may have read in "Interview", or elsewhere, Flashbacks was censored. The censoring involved information about the mysterious death of Mary Pinchot Meyer, socialite, J.F.K. consort, and the woman who tried to turn-on the political power elite in Washington, D.C.

It seems that Leary had included, in Flashbacks, a great deal of information, and conjecture, based on a book titled, Katherine The Great: Katherine Graham And The Washington Post, written by Deborah Davis. This information shows connections between Ben Bradlee and Katherine Graham, editor and publisher of The Washington Post, and the CIA, all tied in with the mysterious circumstances surrounding the death of Mary Pinchot Meyer. Also playing a starring role in this is Cord Meyer Jr., according to Leary, "One of the most powerful people in the whole old-line establishment game of CIA disinformation and covert trickery." The Davis book has been driven out of circulation by a lawsuit, still in litigation, pressed by Graham, Bradlee, and company. Because (or using the excuse that) the book is currently in litigation, the Houghton-Mifflin lawyers told Tim that any information taken from it could not be published in Flashbacks. "There is definitely an old-line, east-coast conspiracy among publishers, preventing these things from coming out... There's been a massive cover-up of the details of Mary Pinchot Meyer's life and death."

Reflecting upon my short phone conversation with the media-labelled "drug guru", I realized that we had spoken about what is current in his life, and on his mind, and the word drug hadn't come up once.

generation takes over in 1988!

So, I'm very optimistic. That's my theory. Everything we've been through is genetically predictable. After Hiroshima, the first baby-boom generation, Dr. Spock, it's all almost inevitable, what we are going through. It's almost inevitable that we'll move out into space, have life-extension, that we'd have personal computers, and we'd learn to increase our intelligence. That's what I really believe.

But as a realist, I am listening very hard to another position. One that is elucidated by many people, but I'm going to name one, Robert Heinlein, the science-fiction writer. He's a kind-of old, crusty...

We are in the Golden Age. And we are going to go Platinum when the baby-boom generation takes over in 1988!

AUDIENCE MEMBER- He's a great writer!

T.L.- Oh, yeah. He's wonderful. He says that freedom, and the outburst of human intelligence that goes with freedom, the outburst of human intelligences which can only exist in a climate of freedom occur rarely in human history. And only in moments when we move into a frontier, where we can get away from the KGB, the CIA, the Roman Empire, and so forth. So, we've been going through a rare moment of history, and that's why Reinlein is in favor of moving into space. He thinks, at least that will give us the next step. He thinks that the human race is a literal race, you know, of freedom-loving, revolutionary people being pushed forward, always by the force that went to keep things from evolving. Either way, I'm in favor of space. I'm not talking about it as much now...

W.N.- I noticed. That's a why...

T.L.- I don't have to. When I first began... remember, Eldridge? When Eldridge Cleaver and I were in the San Diego Motel, Federal Motel, we were discussing space, and I was very impressed that Eldridge set down and listened carefully to my reasons for saying that the human species was going into space. And Eldridge, who had been very politically oriented, agreed logically and at that moment became open-minded to the notion of space. But in 1976, when I came out of prison and I was going around talking to college audiences about space... "Oh, poor Timothy, spaced-out again. Gimmis a drag on that cigarette, man. That's great stuff."

And I kept on saying... "There's this thing called a shuttle." When I talked about the Shuttle back in '76, people thought I was hallucinating (laughter). I don't have to talk about space now. Because the railroad has been laid down. Of course, first the military comes, and the buffalo hunters come, and the gamblers, and the school teachers, and the dancing girls, and the families (laughter). You know. We've been through it a hundred times.

W.N.- Tim, relating to something you said earlier... this progress to the point where things look bad because we're more aware. This didn't happen without a lot of energy going into it, a lot of giving by individuals like yourself and Eldridge Cleaver. I think that it's important not to think it's just a casual sort of evolutionary process that we've come into...

T.L.- I think that what happened over the last 20 years would have happened without me, Eldridge Cleaver, Ram Daas, or even without (laughing) Gordon Liddy.

W.N.- Do you think genetically...

T.L.- We happened to be there at a certain moment. Eldridge was there when black strength had to stand up and express itself. That's a tough, tough assignment to be given. I have a great deal of respect and honor for the women and men who stood up at that time, with Eldridge Cleaver. That was not a tea party, particularly in Oakland, California, to be standing up for such concepts as black power. Now, it's been done.

Somebody had to do it. It would have been done, if Eldridge hadn't, others would have. But Eldridge was certainly one person who was there at that moment in history, and passed on the torch, took the position, dealt with the power of the greatest empire in history, the American Empire, run by J. Edgar Hoover, Richard Nixon, and all those men, and escaped, and gave a history of how to deal with it.

So, sure Eldridge made mistakes. I don't agree with everything he said then, or (laughing) says now, but I give him great honor as a person who was strong enough to have carried that burden at that time. It was a very, very courageous assignment that he was sent on... by the DNA code.

Later, Eldridge, when you became a Christian, people would ask me on many talk shows... "Do you think Eldridge Cleaver is sincere that he's a born-again Christian?" So I'd say, "Well, is the Pope Catholic? I don't know. Is the Pope sincere? It's not for me to judge anyone else's change of philosophy."

W.N.- What is coming to mind is the word servant. I'm sensing a non-attached quality in what you're saying, somehow being a servant of evolution. If you had not, someone else would have been there. Which is a singularly humble thing to say. And I think that is also what you

are implying about Eldridge or any one of us, that it takes the awareness of a servant, and a good servant anticipates the needs...

T.L.- Well, I don't know if I speak for Eldridge here, but I certainly want to object to the word SERVANT! (Laughter) (I can see Eldridges arguing with me back there.) But I do know what you mean. W.N.- You do know what I mean, though. I use servant in that sense of humility, of being able to serve, without inflicting your own will upon it...

T.L.- Yeah. I want to apologize to you, because I kind of jumped the gun. I really like your bringing out the word servant, because what I see happening now, just by reading Time Magazine, Scientific American, Omni, Co-Evolution Quarterly... we're in a position now where 5% of our population can design and operate the computer-robots which will do all the work 10 or 20 times more efficiently and productively than human labor can do.

Now, the old economists, the economists from the industrial-age, say, "Well, 5% will be the elite and the other 95% are going to be doing service." That means we're going to massage each other, drive each other around in cabs, and wash up for the elite or... come on! Robots can do all that. (Massage, of course, is something that a machine can't do.)

I'm thinking about this word, service. Because that word is tied to servant, which is actually the 19th century version of slave, isn't it? My reaction to this word, service, and what to do about the 95% of us who don't design and operate the computer-robots is, well, first of all, there's no reason why all of us can't spend 5% of our time designing and operating the robots. So we don't have to have an elite up there, and the rest of us massaging and chauffeuring them around. Let's all of us take 5% of our time. Then we're faced with this problem. What are human beings going to do with 95% of their lives when they're not driven, by economic fears, to work. THERE'S NO MORE WORK!

(Applause) Because it is humiliating and insulting to force a human being to do something that can be done much more efficiently by a machine! The answer, it seems to me, is not that we're gonna serve each other...

I'd like to go back here... when I say that 5% of our time can produce much more than is now being done by human WORK, we already have an example of that in American agriculture. American agriculture has shown that a few people, with technology, can produce so much food, so... much... food, so much food my friends that we're paying farmers not to produce food. Well, we can do the same thing with automobiles! Pay 'em not to produce refrigerators. The same principle works, doesn't it? (Applause and laughter) So, it's not just acid talk about... "Hey, man. I'm not going to work." It's already happened.

So the function of human life for that 95% of the time that we aren't designing and operating the machine... the purpose of human life is to stimulate each other. To grow. To evolve. To personally develop. To entertain each other. To electrify each other. To amuse each other. Always to help each other grow. Isn't that right? (Applause) Right!

W.N.- How do we begin to do it?

T.L.- How can we do what?

W.N.- How can we begin to create that for ourselves? Because we can find the time. We aren't, most people, absolute slaves to a job, to drudgery.

T.L.- No. That's absolutely true. You see, what happened with the baby-boom generation in the 1960s carried over to the 70s. People put the 70s down, and say... "That's the me generation. Narcissism." I like to think of the 70s as the period where the baby-boom generation was getting into touch with current reality. Everyone was discovering their selfhood and developing an efficient-excellent way of life.

So, it is already happening. There was a Jankelovich poll. (He polls for Time Magazine, he's not a liberal. Definitely a conservative, culturally.) The Jankelovich poll of the American public showed that 17% of our citizens are totally committed to a quality-of-life/personal-growth philosophy.

W.N.- Otherwise known as simple living, isn't it?

T.L.- Hell no. It's much more complicated to grow than it is to punch a time-clock.

W.N.- But it's reducing your requirements, essentially.

T.L.- Not necessarily. No.

W.N.- SRI was the same thing and...

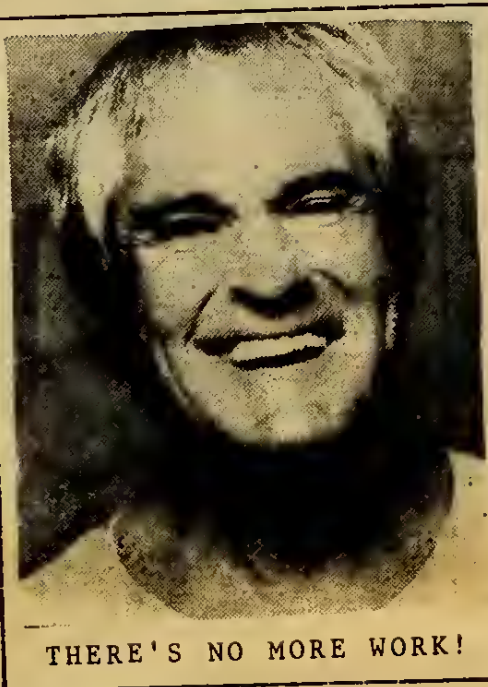
T.L.- Individualizing, yeah. Anyway, let's not argue about this.

W.N.- Self-determining.

T.L.- Yeah. Right. There we go. Self-determining. Seventeen percent of the American people are totally committed to a lifestyle of personal growth. Sixty-three percent are pretty much that way, and that left 20% who aren't.

So Time Magazine ended this article by saying... (puts on mock stern voice) "If America wishes to RE-industrialize, something must be done about these residual flower-power notions of the 60s." (laughter) Eighty percent of the people don't buy the protestant work-ethic! (laughter)

So, it's happening. It really is



THERE'S NO MORE WORK!

happening. We're doing it here tonight. I've given over 100 interviews in the last 3 weeks, talking about this wonderful book. You cannot rush evolution. It takes 9 months to make a baby. In 1988, the baby-boom generation will be between the ages of 24 and 42. There's 76 million of you. You'll have America in your loving hands. There's no need for revolt, revolution, or rebellion... You are it! In 1988, Tip O'Neill and Ronald Reagan will be in motorized wheelchairs. (Laughter and applause)

AUDIENCE MEMBER- I wanted to ask you about something Ginsberg was saying, back in the 60s, that to solve certain psychological problems... they were incapable of being solved through verbal message. And (indecipherable) with drugs, and that lead to a whole sequence of activity. But has that basic problem been helped in any way? In other words, getting back to the problem and getting at some of those situations that were not available to us in our verbal analysis (indecipherable).

W.N.- Essentially, what you're asking is whether drugs were able to transcend the verbal limitations. Or the limitations of the verbal in psychological problem-solving.

DIFFERENT AUDIENCE MEMBER- DID YOU FIND ANYTHING ?! (Laughter)

T.L.- Yeah. We can leave drugs out of this. Yes. I think that I'm not alone. I think there are probably 50, 60, 70 million Americans who could answer your extremely intelligent question with a rousing affirmative. In the last 20 years, (because maybe we were just ready for it, like caterpillars waiting for the time to warm us up so we could develop into something different) we've all caught on to something that was not taught in the textbooks of psychology in the 1950s. The notion that when you go within, you're not going to find a cesspool of the unconscious. You're going to find an enormous reservoir of positive, constructive potentials.

Now this was hinted at in Jung, and we have to give credit to a long line

of... It was hinted at by Maslow, with his notion of hierarchies of... well, actually, personal growth. It was hinted at, in a very primitive way, by the first, I think the best, post-Freudian, Eric Erikson, who suggested that there were levels of identity. I say it was primitive because he was still limited to a very narrow Freudian corset.

It was hinted at by the work of Harry Stack Sullivan and Carl Rogers when they talked about client-oriented therapy. What a revolutionary idea that was! I could sit here and list dozens of thoughtful women and men who were intuiting what we all now know. The human brain and the human potential is literally unlimited. And the function of human life was, is, and always will be, to search within. To activate and energize the great things that are within.

Now the way it happened was that we had this drug experience at Harvard and we looked around and said "Where has this been discussed." There was nothing in the western psychological literatures to tell us about this. So we found the Oriental literature of Buddhism. Our first book was The Tibetan Book Of The Dead, reprinted and rewritten as The Psychedelic Experience. Another one of our earlier books was The Psychedelic Prayers, which was based on the Tao Te Ching. We realized that for thousands of years, this long tradition of gnostic, Hindu, Buddhist, transcendental, Pythagorean, Celtic, visionary, magical... I could go on giving you historical guideposts. Anyway, for thousands of years there was this long, philosophic, scientific tradition which said "Go within." You know, the harmonic doctrine... what is within is without, what is below is above, and so forth. So it was bound to happen. And the drug part was bound to happen. What's important is not the drugs, but the fact that it has happened.

I'm forced into the position of discussing drugs more than I really want to. Believe me, I'd rather talk about personal computers. I'd rather talk about the fact that video games are the new legends, the new myths, and the new Homeric epics. Donkey Kong, the adventures of Donkey Kong make Homer's Ulysses look like child's play, really. They never had to deal with 9 barrels coming at them in different levels, in 3 dimensions, and god knows what (laughter). I'd rather tell you about that. But I have to tell you about drugs (laughter).

I'm not complaining about paradox or complexity, but on the other hand, I have to be as linear as possible, to make as much common sense as possible. And the drug situation is paradoxical. It has been tremendously complicated by the fact that, certainly in the last 50 years in America, personal drug use has been the province of the outcasts, of the jazz musicians, of the Mexicans coming up, of the beatniks and then, of course, of the hippies. So drug use, for the last 50 years, has been tied to irreverence to authority. Questioning authority. Now I think cocaine is a dumb drug. It makes you feel worse, usually. It's like a credit card that you pay tremendous interest on (applause). (There may be a time when I've had a big dinner and too much wine, and I'm at a disco and I'm going to want to stay up all night... I might take a toot of cocaine, knowing it'll get me through another hour.) Anyway, I still have to face the incredible fact that the illegal drug trade in America is 90 billion dollars. In the city of New York alone, 45 billion dollars. Between 100,000 and 300,000 people are employed in New York City alone, in the illegal drug trade. I think cocaine, heroin, pcg, all the street drugs, stay away from. On the other hand, I'm totally impressed by the fact of this industry of \$90 billion, and shall we say, another \$40 billion of the anti-drug industry. So you add it all up, you're dealing with close to \$150 billion dollars. It costs our taxpayers money to send the helicopters up to spray paraquat on Mendicino marijuana plants!

The drug culture today, anyone who takes any kind of drug, toots that dumb Peruvian nose-candy, is still doing something anti-establishment, in a time when Nancy Reagan's running the country. It gets complicated.

On the other hand, there are no sides. There's no right or wrong. I'm not advocating anything. I'm just pointing out facts about the social complexity involved in the use of drugs, and I'd rather not talk about it, but...

W.N.- I think the thing that was questioned was whether the drugs are therapeutic in the sense of getting you beyond anything that psychotherapy can accomplish. Whether it can be done on an

individual basis or whether supervision of some sort is necessary.

T.L.- Was that your question?

AUDIENCE MEMBER- Yes.

T.L.- I thought your question was if I learned something which had to do with new psychological... You see, this concept of inner potential... that's a tremendous breakthrough. That's the breakthrough that has happened. It has taken psychology from its primitive 1950s status to this incredible...

W.N.- So it's a new psychology that you're talking about, actually.

T.L.- Yes. Exactly! So I was addressing that aspect of your question. Now you're (Will Nofke) asking me about the drug thing. But you've already asked me that question several times.

W.N.- Yes I have. Yes. I don't need anymore on that.

T.L.- You're not going to get the answer you want so...

W.N.- One other question that came up (from the audience) was they'd like to know more about your cosmology.

AUDIENCE MEMBER- Do you find it hard work or what?!

T.L.- I was released from prison in 1976. In the subsequent years, I've written 7 books. In the first 5 of them;

Exo-Psychology, The Game Of Life, Neuro-politics, What Does Woman Want, and The Intelligence Agents. I've spelled out over and over again, what I think is one of the most systematic, carefully thought out cosmologies, based upon the current scientific knowledge (laughing) of the week. Or the century. It is a very disciplined, systematic theory of evolution. Granted that it's primitive. Granted it's premature. But it's the first step in having a scientific theory of evolution which ties together personal evolution and species evolution.

So my cosmology has been presented in these books. Also, I summarized this cosmology in the back pages of Flashbacks.

I think of Flashbacks as a fantastic sort-of b-movie, cosmic detective story, with CIA and Gordon Liddy and Eldridge Cleaver in 4 different roles. It's better than Monty Python. But also woven through it, particularly in the footnotes, I have presented a capsule summary of my cosmology about the 24 stages of human evolution.

I think that in the 21st century, they will look back upon the last 20 years, or the last 40 years of the 20th century. And I think there's some chance that these books I've talked about will be seen the way we look back upon Pythagoras and the early Greek philosophers, as terribly primitive but still prophetic steps which created the incredible, joyous, intelligent reality of the 21st century. So that's 25 words or less about my cosmology.

W.N.- What I'm picking up on is the relationship between personal and planetary development, and I think that's one of the things that's in awareness at this time. They have to co-exist. You can't go overboard in one direction or the other. You can't be too concerned about the tangible planetary aspects, nor can you be too concerned about your own personal growth. Somehow the truth lies between the two. That's, I think, something that's making profound changes now, and modifying behavior.

T.L.- Yeah. I'd like to continue the beautiful riff that you started (laughing). I think that the future is going to see an interesting combination of the Japanese experiment and the American experiment. I've been really freaked-out and puzzled by Japan for many, many years. I couldn't figure it out. I went to Japan. What are these people all about? There seems to be no individuality there. Although they obviously have this incredible, almost telepathic ability to work as a hive, as a commune, as a collectivity. And everything that we don't like about collectivities and communes is there. Yet, there is no question that the experiment works.

Now, I see that Japan, as an island, almost like a space colony, has a certain... Switzerland is very similar to Japan. I spent 2 1/2 years in exile, 2 of them there. Switzerland has the advantage of being a little mountain island, surrounded by a world of barbarians. That's what it looks like to a Swiss. So both the Swiss and the Japanese are insular.

The one thing that struck me about Switzerland, and I've sensed it in Japan, too, is the tremendous caring. In Switzerland, if you throw a piece of paper on the street, they'll scold you. Because, you know, we're all in it together, and we're here to take care of this wonderful little country of ours, this little island of ours, this little spaceship of ours. But Switzerland is the boringest country in the world! (Laughter) Because they're so busy cleaning.

Now, let's cut to America. America is the absolute bastion of individuality. That's why you can't walk down the street at night. Some individual is likely to mug ya, right? (Laughter) But America is the ultimate experiment in that. People came here because they thought it was the country where you could be an immigrant and you could become a millionaire, or everyone could be president. So the great gift/treasure of America is that it has always preserved the Jeffersonian-Socratic notion of individual growth.

But I've always felt this conflict between the Japanese collectivity and the American individualism. Now I see that what is going to happen, I think, is that we will see that we have to develop that hive, telepathic, we're-all-in-it-together sense that the Japanese and the Swiss have... but the function of the Swiss hive is to make money. And the function of the Japanese hive is to produce Sonys (laughing).

What we have to do is say "Yes. We want to have a collectivity where we're all brothers and sisters working together for the lifeboat. But the function of the state is not to make Swiss francs or Japanese yen. The function of the state is to work together in this hive-collectivity to stimulate in every way possible, the growth of the individual. I think that's the hope for the future of the human spirit right now.

Albert Hofmann cont.

vision, at that time, that it would ever be used as a recreational drug, as an inebriant.

A.H.- I never would have believed! (Audience laughter) This experience was so overwhelming and so deep that I thought it would always be used just to provoke a kind of religious experience, not just for pleasure. I immediately realized that this agent must be used cautiously, and with awe and respect, otherwise it could produce dangerous effects. That, I realized immediately. Then, in the 60s', it became my problem child. The first 10, 15 years, it was used under controlled conditions, in psychiatry, in neurology, as a useful tool, and the first experiments in humans were made in the Sandoz laboratory, with volunteers. We used small doses and we made all kinds of tests under laboratory conditions. But then I had the feeling this is not the right setting, this laboratory, and we could get much more out of this compound in private conditions with friends, with music, and with proper conditions, and we had beautiful experiences. This was happening already in '49. I knew how to handle these substances through the 50s' and up into the 60s'.

Then came the news from the United States that people jumped out of the window, stood in front of a running car, that they had made suicide. Then, it became a problem child. And, of course, what appeared in the newspapers, and in the magazines, and in the mass media were mainly the negative aspects. The management of our company was, of course, not very happy about this development. In Europe, we had no problem. They had no such accidents.

W.N.- Was there broadscale lay-usage in Europe?

A.H.- Not so much. In any case, we had no accidents. People who used it, used it in an appropriate way.

W.N.- Well, certainly in the United States, there were a number of people that were trying to serve as guides, and give the background that was necessary to have a safe trip.

A.H.- Yes! Yes! Yes! And I think, now, we never hear about any accidents with LSD. I think people who use it now, know it, and know how to use it in the right way.

W.N.- I'm aware of the fact that when LSD was withdrawn from the marketplace, from availability for professional use, that any number of substitutes were attempted. All sorts of body therapies, psychoanalysis, all of the traditional things were repeated, somehow. Other substances that were not on the black-list were tried, and I don't know of any that succeeded. They all seem to have greater negative aspects than LSD does, used under proper circumstances.

A.H.- I would agree, with the exception of psilocybin, the mushroom constituent.

W.N.- Now there you have an organic substance.

A.H.- In fact, LSD is almost organic. I'll tell you the story. LSD belongs to the sacred drugs of Mexico, because of its constitution. Fifteen years after the discovery of LSD, I investigated the ololiuqui. That is a very ancient sacred drug of the Indians, and what did I find there? I found the lysergic acid amide. Even if you are not a chemist, you see it's the same. Lysergic acid diethylamide, lysergic acid amide, nearly the same components of the active principles of ololiuqui. That means that LSD is nothing else than the small chemical modification of the sacred drug of Mexico. Therefore, I was right when I had the feeling that it was a sacramental drug right from the very beginning. That was even confirmed by its chemical constitution, by its chemical structure. Nobody believed it when I found this in morning glory seeds, and reported it for the first time, at Australia's international conference on natural products, and told them that, "We have, in the laboratory, all kinds of lysergic acid derivatives." They said "You have missed something. It is impossible." Because it is a kind of natural law that you can say that if such-and-such a compound is contained in this plant, and found in another plant, they are related botanically. What was quite unusual, unheard of, in fact, LSD is a derivative of a fungus, of the ergot fungus. And ololiuqui is a convolvulus plant, it is of the morning glory family, a flowering plant. It is quite of a different section of the plant kingdom. This has never been found before! It is the absolute exception in chemotaxonomy, that you find the same chemical structures in a lower fungus and a higher plant. The others didn't believe it, but LSD is the great exception in all of this. In professional readings of the botanical books, you see

that this is the greatest exception that you find. So when I found these compounds, I didn't believe it. I repeated the experiment 3 times before I published it. But it was finally confirmed. Now, it is accepted, of course.

W.N.- You've mentioned peyote and mescaline, and the greatest difference, perhaps, is that LSD is, milligram for milligram, what, 5 to 10,000 times stronger?

A.H.- Yeah, yeah. You need a half-a-gram of mescaline, and you need maybe 0.1 to 0.05 milligrams only of LSD. It's about 10,000 times more active, by weight.

W.N.- Wouldn't that make it much more difficult to gauge how much you should take?

A.H.- Yes. It can be very difficult to tell the dosage. The dosage is important. And that is one thing which may have been the reason, what caused the bad accidents. People did not get the right dosage and they did not get the right material. You need to be a professional to produce LSD. If you had lysergic acid that was available at the beginning of the 60s'... now the restrictions are the same as LSD itself, but when you had pure lysergic acid, it was not too difficult to prepare, under normal conditions, LSD. But then, to prepare it in its stable form, you need to be an expert. It is very easily destroyed by oxygen, and by light. You have to protect it. At Sandoz, we prepared ampules with 100 micrograms, and these ampules were absolutely 100% free of oxygen, filled with nitrogen, so then it's stable. But in this black market LSD, there you put it on a blot paper and you have a big surface, access to oxygen, and it is very soon destroyed. I have analyzed quite a lot of black market LSD, and very, very rarely have I really found LSD.

W.N.- Tell me, during those first years after the discovery, I assume Sandoz was not particularly interested in marketing a transformative drug, a sacred drug. There must have been other uses that they saw for this substance.

A.H.- Yes. It was intended to be used as an adjunct in psychoanalysis and psychotherapy. That was the most important application. And this is one of the main characteristics of the LSD experience, that the patient could come out of his encapsulated ego, get out of his prob-

lems, that he can get better contact with his doctor, with his psychiatrist, and then, enhanced adjustability. He can be deeply influenced. Another effect that was important as an adjunct to psychoanalysis was that, under certain conditions, repressed or forgotten experiences come out of the subconscious and become conscious again. And that is just what is attained in psychoanalysis, to become conscious of traumatic experiences which have been repressed or forgotten. As soon as they are conscious, you can work with them. Lsd was not intended as a medicament. It was intended as an adjunct, a help, an aid in psychoanalysis. But the healing process must come by the spirit of the psychiatrist. This is a spiritual thing. Lsd is just an adjunct. It helps. It opens the personality, and loosens the I-you barrier. That is very important. It loosens the subject-object barrier and gives you a feeling of openness, and the feeling of unity with the universe, with your fellow man or fellow woman.

These effects can be helpful, also, without psychoanalysis and without psychotherapy. But that was the medical indication. That was the reason why Sandoz distributed it all over the world for testing.

W.N.- Do you know if those psychiatrists who used lsd in therapy had ingested lsd themselves?

A.H.- Yes. And it was suggested that the psychiatrist should use it to get inside the world of his patient. That was suggested by Sandoz.

W.N.- Is there any way to tell what you're getting on the black market?

A.H.- I could analyze it in the laboratory. But it is difficult. I'll give you an example of what happened in Basel. Two young men came to the hospital in a coma. One died. The other recovered and said he had taken lsd. There was a little sample of this, and I analyzed it. It was pure strychnine! So these things happened, and then they decide that people had died by having taken lsd. Before I wrote my book, I, again, tested the whole literature. One does not know the lethal dose of lsd! Not one person has ever died from lsd itself! That is a very strange situation. Because the difference between an active dose and a toxic dose is so large with no other compound. If you take, let's say, 10 times as much alcohol as you need to get really stone drunk, then you die. Or, if you take 3 times as much heroin as you need for a good flash, then you die. But with lsd, we know not the lethal dose. We have tests with animals, and there we have an interval of one to 10,000, from active to lethal dose. This is the least toxic compound that exists. You have so many people who died from alcohol, who died from all kinds of medicaments. I think millions of people have taken lsd. Not in one case, did a person die from lsd itself.

W.N.- Do you see a time when lsd will be available again, for use in medicine and psychiatry?

A.H.- I hope so, I hope that it will be possible. I would not say that it absolutely would be free. But under controlled conditions, it should become available. Psychiatrists could have access to lsd, and if somebody would like to have an lsd experience, he should have the possibility, under controlled conditions and medical supervision, to have such an experience. I think that would be the next step in our society. I could also imagine that it would be made available for meditation sessions, under conditions where all these accidents cannot happen.

W.N.- It seems that, in our society, it would have to come back through the scientific and medical communities, and gain a reputable status, in order to be freed-up to be used for transformation.

A.H.- I think in these, sort of, primitive societies, there we have a model of how to use this kind of compound. There is the curandero, the priest-doctor, who is the one to distribute it. He is the guide. He must be prepared. Before you can use it, you must know how to. You must be ceremonial clean, by abstinence, praying, and fasting, and then teonanācōtli, the sacred mushroom will bring you near to God. Otherwise, it may make you insane. They know it. They had the experience for 2,000 years. That could be a model for us. I think we should learn these things in our society, we just have not... oh, the priest-doctors of our society are the psychiatrists. Our psychiatry is still very rational minded. The deep religious background of the human mind is not respected as it should be. It is just a subject-object approach to the whole problem.

The transpersonal psychology is, I hope, approaching another attitude to this kind of agent, which should not be named drug. One should never speak of drugs because of the bad connotations with drugs. We should never use the word drug for these kinds of agents. Also, the word hallucinogens is not so good. Hallucinations are not the most important things about these kinds of agents. We have "psychedelics", coined by Humphrey Osmond. It is a rather good word. And now we have entheogens. Entheogens. That means bringing you nearer to god. That would also be easier for the government. If the government would see that it is just not a drug. Because so many bad things which are attributed to lsd are not from lsd.

I could tell you a story which happened in Basel, the town where I live. A very well known young writer published, in the Basel newspaper, a report. He had been in Mexico, had attended a session with mescaline, and was very deeply impressed. He came home and wrote an article, and said... "It is very, very strange. I had such a beautiful experience in Mexico. In Mexico, the drug produces such wondrous effects, and here, my friends die in the bathroom. But all his friends who died, died because they had taken heroin. So he said THE DRUG, he speaks about THE DRUG, and you should not speak... that does not exist. Alcohol exists, nicotine, heroin, lsd, but each single agent has specific properties, specific possibilities for application, and specific dangers.

W.N.- The quality of these entheogens, or psychedelics, is that it does show you a different reality. That makes me question whether the government would ever see the possibility of making these drugs available.

A.H.- I think the generation which is now representative of the government would not see, but now younger people that have had the experience with lsd and who have grown up and who now become leaders of the country may see that you can change the situation.

Yes. The young generation become the president and change the country. (audience laughter and applause.)

I will tell you a story about this presidency. I have had, and still have many visitors coming to see and speak with me. One happened when I was at work at Sandoz many years ago. Somebody knocked at the office door, and finally I opened it, there was a beautiful girl, blonde hair, blue eyes, long dress, a hippie. I asked, "How could you come in and who are you?" She said, "I've come from the United States. My name is Jane. I came just to visit you." And I said, "How is it possible that you could... we have 3 control posts, the main gate, and then the gate to the laboratory, and with such unusual dress?" And she said; "Oh, I am an angel. I can pass everywhere." (Audience laughter.) And then she said, "I have come to visit you. You must help me to give lsd to our president." (It was Johnson, at that time.) I was not able to help her. Maybe if we had succeeded, the whole course of the United States would have been changed. (Audi-

ence laughter.) She was such a nice girl, and she was so hopeful that I could be able to do this.

W.N.- I wonder if you could talk a bit about your conception of the other realities.

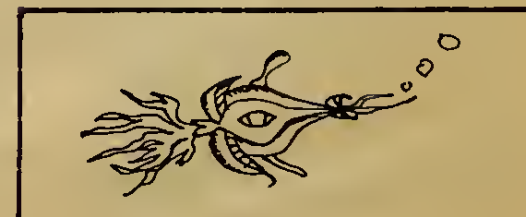
A.H.- I just gave a lecture at Santa Barbara titled the transmitter-reciever concept of reality. After I had this experience with lsd, of course, I was quite concerned about what reality is, because until then I had believed there is just one reality, and that any other reality just doesn't exist. But then I knew there exists another reality. I was thinking about this problem, that we are scientists, rational men, we want a rational explanation of this phenomenon and, of course, during my lsd experience the exterior world had not changed. That was clear. So there was something inside that must have changed. That gave me the concept of reality as the product of the transmitter and the reciever. The transmitter is the exterior world, the whole universe including the whole material world, including, even, our whole body. The reciever is our conscious-making spiritual center, that inner spiritual room, and the antennae are our 5 sense organs.

Let us speak about the optical picture of reality. What is outside, regarding the optical picture, we have electromagnetic waves, the wavelengths of ultrashort rentgen waves up to middle-long radio waves. It is all the same, all the electromagnetic base, just at different wavelengths, and from this enormous spectrum our reciever can only realize a very small spectrum of 0.4 - 0.7 millimicrons. Within this small spectrum we are sensitive to, we are able to experience it as light. And within this small spectrum, we can receive wavelengths of 0.4 as blue and 0.7 as red. We say, "That is red." But that happens inside. It's a transformation. We must realize that we have the screen inside. Everybody creates our own reality. Everybody has cosmogonic potency inside. Everybody is really the creator of a world of his own, that is to say the acoustical world. What exists outside? Outside exists compressions and dilations of the air. You cannot play music in a vacuum. It's just wave-like compressions and dilations of the air. There exists a large spectrum of such kinds of waves, but we have only from 20,000 to 25,000 vibrations per second which we can perceive as sound. The rest doesn't exist. Therefore, what we see, our beautiful, our colorful world, does not exist outside. What exists outside is matter and energy and nothing else... matter in all kinds of forms. Living forms or inorganic forms.

What we know from the exterior world has been disclosed by scientific research. Objectively, there exists an exterior world. But we can only disclose of it what we experience with our sense organs or by scientific treatments. We can pick up radio waves. And then smaller waves than sound, the optical field. So you have a screen with sound which we can hear, and these colors which we can see. But if our eyes would be sensitive to radio waves, you could see to Europe from here. If our eyes would be sensitive to ultra-short rentgen waves, objects would seem transparent and this transparent reality would be as real as our every day reality. It shows that what we experience under lsd is not an illusion, not delusion. We have just opened our reciever. Our inner reciever is transformed and then we see another aspect of the transcendental reality.

W.N.- None the less real.

A.H.- Yes. Yes. As real as the other.



Terence McKenna cont.

emerge, about what, exactly, it is. Are we desling here with an aspect, an autonomous psychic entity, as the Jungians would style it - a sub-self that has slipped away from the control of the ego? Or, are we dealing with something like a species overmind, a kind of collective intelligence? Or, are we, in fact, dealing with an alien intelligence with all that implies? It's not an easy question to answer. It's not even an easy question to grapple with, because the phenomenon does not manifest itself except at doses high enough that, taking now psilocybin, the drug can be distinguished from any other drug. That would be my personal definition of the effective dose of a drug. You should be able to tell it from any other drug.

W.N.- There are certain parallels that are quite obvious, and one of them that immediately comes to mind is Saint Joan hearing voices and gaining direction. Granted, she was a farm girl and perhaps she was growing mushrooms in the back yard. There seems to be, throughout history, within the realms of religious experience, the hearing of voices, and it's always attributed to "god", whatever that image is for the individual who is experiencing it. That experience does not... well, necessarily come from the ingestion of any drug. It can come through some other aspect of altering human consciousness.

T.M.- Right. It always arises through a shift in the interior chemistry of the body and the brain, but this can be induced by drugs, or stress, or a person or family line can simply have a predilection for these kinds of states. You're quite right. Religion, understood in pre-modern terms, is essentially mans' response to the problem of interior prompting. Not everyone has interior prompting, but enough people have it that it is a culture-shaping phenomenon, if not, in fact, a culture-steering phenomenon. Julian Jaynes discussed the possibility that what we call ego consciousness is actually a phenomenon as recent as Homeric times. Before that, everyone heard voices.

And in stressful situations, everyone had resource to a kind of automatic reflex which they called a God, but which was, in fact, the self not yet reigned in to the control of the ego. In other words, the ego is an invention of man, to allow us to transcend the ant-hill type societies that characterized the pre-Homeric world. I have no trouble with this. Gordon Wasson has discussed it. However, it certainly is not a mainstream view. Religion, for the past five hundred years, has been a heirarchal pyramid where theologies interpreted dogma. This interpretation was handed down through a hierarchy, to the faithful. I think religious hierarchies are very unsettled by the idea of direct revelation. Nevertheless, this phenomenon is certainly thriving in pre-literate cultures all over the world. We discovered in dealing with this, that the only people you could talk to about it, who seemed to have familiarity with it, were shaman.

And they say, "Yes. Of course. This is how information is obtained in that dimension from helping spirits, or hindering spirits." In other words, the idea of autonomous alien intelli-

gences contacted in the mental dimension seem to them commonplace. I think it probably is. I think that western culture has taken a long idiosyncratic detour away from the spirit, and we are just now beginning to realize that we may have lost something. In fact, we do not represent the pinnacle of understanding of the nature of reality. We have very interesting maps of, say, the heart of the atom, or the far reaches of the universe. But in the areas closest to home, our own minds, our own experiences of ourselves and each other, I believe these primitive cultures, by being phenomenologist, by not being encumbered by technical apparatus or abstract theories of what's going on, come closer to the mark. In other words, they are folk psychiatrists, folk psychoanalysts, who leave us far behind. Many anthropologists have commented on the absence of serious mental disease in these pre-literate cultures. I believe that the mediation of the shaman, and through him, the contact to this centering logos, this source of information or gnosis, is probably the cause of this ability to heal psychological disorders, or to hold them to a minimum.

W.N.- You mentioned something in relation to organized religion. I think western "churchianity" has been very successful at establishing its turf, by instilling fear, doubt, and suspicion of anything that comes from inner sources. It's established a criteria that says, "If it isn't in the scriptures, it is to be ignored and suspected as being from a dark force." There is a distinct denial of the validity of personal experience. And I find that a great many people look at the drug experience as highly suspect, highly dangerous, uncontrollable. How have you found people deal with this?

T.M.- Well, it's uncontrollable to the degree that it's not well understood. These pre-literate cultures have an unbroken tradition of shamanic understanding and ethno-medicine that reaches back to the paleolithic and beyond. We have nothing comparable to that. So people in our culture who get into deep water with these drugs, who do they turn to? Who do they ask with certain knowledge? In Peru, we saw people who were naive about ayahuasca. People who had come from Lima for the experience got into the place where they were definitely having a bad trip. But the shaman is able to come over to them, and by blowing tobacco smoke over them, chanting, things which appear to us to be symbolic, nevertheless, set with the same efficacy as if the person had been given a shot of demerol. So one mans' symbolism is another mans' technology. This should be born in mind when dealing with these cultures. How things appear to oneself may not be how they appear to the people who are enmeshed in them. Unless you shed your language and enter into these cultures entirely, you will always have the point of view of a stranger and an outsider.

W.N.- Even in that aspect of society which might be categorized as new age, for want of a better term, where there's a great deal of breaking away from dogmatic upbringing and movement into direct experience, the drug thing is suspect. So, the investigation of such things as working with the kundalini, hypnosis, mantraa,

physical activities... psycho-physical manipulations of consciousness, seem to be safe ground, acceptable as aress for investigation. But I see this incredible bias against using chemical means, even the organic ones you speak of.

T.M.- Yes. Well, I think there's a very strong Calvinistic bias against free lunch. The idea that you could achieve a spiritual insight without suffering, soul searching, flagellation, and that sort of thing, is very abhorrent to people, because they believe that the vision of these higher dimensions should be vouchsafed to the good, and probably to them

One mans' symbolism is another mans' technology.

only after death. It is very alarming to people to think that you could take a drug like psilocybin, or dmt, and have these kinds of experiences. Nevertheless, it is a fact of reality, and we are only now beginning to come to terms with it. I don't believe that these things are a substitute for spiritual practice. On the other hand, I don't believe that spiritual practice could ever be a substitute for these experiences. I scoured India and Indonesia and a number of other places, and I found these traditions you mentioned, the tantra of kundalini, the trance-dancing in Bali. All of these things exist, but they are under the control of priesthoods and embedded in traditions. You almost have to accept the mind-set to have the experience. They are all so very elusive. The drug experience, on the other hand, is not. It is, in fact, overpowering. Certainly, with the tryptamines, there is nothing elusive about it. It is the great convincer. So, these things are going to have to be integrated into the culture that is developing, without a sense of guilt. With a sense that they point the way toward something. I think it was Aldous Huxley who called them "gratuitous graces," explaining that they were neither necessary nor sufficient for salvation, but they were nevertheless, a miracle.

W.N.- You make a strong point for set and setting as a part of the drug experience, that they're not to be taken lightly or used recreationally, that they need to be dealt with, with some degree of seriousness. And it's preferable to have someone available to serve as a guide. I'll also be interviewing Timothy Leary. There's a case of someone who I'm not quite sure what his attitude may be. Whether it's one of fun and games at any cost, or whether it's intensely serious.

T.M.- Well, I think he's a man who probably has had ample opportunity to change his mind. The euphoria of the sixties, the assumption of the intellectuals around Huxley and Humphrey Osmond that all that had to be done is lay this before people and humanity will transform itself, was terribly naive. Although, only in hindsight, since people had never stood at a cultural crossroads quite like that. I was in Santa Barba-

ra recently with Hofmann, and someone came up to him and said of LSD, "I want to congratulate you for your invention. I believe it was the only joyous invention of the twentieth century," which may be true, although I said, "What about animation?" I hear people saying there may be another pass at the psychedelic experience as a social phenomenon. I certainly hope, if there is, those of us who went through the nineteen-sixties will have processed that experience and have learned the lessons from it. I think that these things should not be taken in large groups. I think that the most fruitful way to approach the psychedelic experience is in an environment almost, but not formally, one of sensory deprivation. In other words, you should lay down in complete darkness and silence and watch the back of your eyelids. I'm amazed how exotic this advice seems to me, or seems to other people. It seems to me that common sense would lead you to do that. After all, you're trying to observe a mental phenomenon. So, going to a rock concert, or even listening to Beethoven's Fifth on earphones is... these things exist autonomously of the mental phenomenon. To see the mental phenomenon uncontaminated by outside sources of information, you must put yourself in a situation where it can fully manifest itself. And at the effective doses of these drugs, I guaranty anyone, it is not a boring experience. Perhaps too many people have meditated. So they imagine it is like meditation. It is the exact antithesis of meditation. It is, in fact, to leave your body and to journey into mental space, which is an area at least as large as outer space. In fact, the distinction between these two may be cultural convention. You journey into a deployed field of information which appears to be light years in extent. This can only be done if the exterior input has been brought to a minimum. Then you see what Blske saw, and what Meister Eckhardt saw, and what St. John of the Cross saw. And you may not be able to bring to bear on these things the kind of insight they did, but, on the other hand, no man can measure the ocean, not Meister Eckhardt or anybody else. So it is not to measure the ocean, but merely to be measured by it, to confront it, to be in it.

I think these drugs have had, are having, and will have an ultimate impact on human history. They may, in fact, be the cause of human history. We're so familiar with the doctrine of evolution, the idea that we descended from the apes over a long period of time, that we tend to overlook how odd a creature man really is. Man is a very odd creature. And to have arisen, in fifty or one-hundred

thousand years, from the chipping of flint to the launching of the space shuttle and the hurling of these instruments out of the solar system, it seems almost preposterous to maintain that the forces and facts of nature, as we know them, could have allowed us to do what we are doing. Instead, I take a very pre-modern view, which is, we are in league with the demiurges. We are the children of a force which we can barely imagine. And it is calling us out of the trees and across the plains of history toward itself. This process is taking ten, fifteen, twenty thousand years... an instant. The lifetimes of many individuals come and go, but nature does not act from the point of view of the individual. It acts from the point of view of the species, and on that scale, hardly a moment has passed since there was nothing happening on this planet except, as I said, the chipping of flint and pharmacology. Pharmacology preceded agriculture, because the property of

This is the chaos at the end of history.

plants was understood long before the husbandry of plants was understood. These visions that are conveyed on psilocybin, visions of enormous machines in orbit, and distant planets, and strange creatures, and vast organo-mechanistic landscapes, we can hardly process. You don't know whether you are walking around inside an enormous instrument, or inside an organism. We are barely able to assimilate these things. Yet, these are the visions that the guiding force, the overmind of the species, if you will, is releasing into historical time at the present moment. As it released the differential calculus a couple of hundred years ago. As it released all the great advances in human history. And if you study the history of scientific or technical advance, it has this character of revelation. The people who have the real breakthroughs always say... "It was just handed to me. One morning, it was there." Descartes invented the calculus while lying in bed one morning. Leibnitz was doing the same thing a few hundred miles away, and they didn't even know each other. So I see that over the millennia, there has been a dialogue between the individual self and the other, between the collective self and the other. We have called this God. Priests have gotten control of it, and freighted it down with all kinds of thou-shalts and thou-shalt-nots, but the real religious experience is not about that. It's about the dialogue with the logos, where it can lead you, what it can show you. So now, when we as a species are about to leave the planet, this thing re-emerges with

great intensity. Because we are not going to leave this planet untransformed within our minds. The idea that the transformation of outer and inner space are separate areas of concern is totally felicitous. What is happening is an over-all transformation of man into an entirely different kind of species. The monkey is being shed. And the thing which is made of language, and of image, and imagination, which has resided in the monkeys for so long, is now superceding biological evolution, and through culture, taking the reigns over its own form and destiny. And the chaos of our age, which is so troubling to all of us, is nothing unusual at all. It is, in fact, the normal situation when a species begins to prepare to leave the planet. This is the chaos at the end of history.

There is no question about it. The signs are all around us. The signs which are not all around us, but which are known to the aficionados of psychedelic drugs, are the transformations of consciousness which are simultaneous with the transformation of technical culture. These two are, in fact, expressions of each other.

These times are the birthpangs of a new humanity.

Andrew Weil cont.

the person go away... satisfied.

W.N.- As with Valium.

A.W.- As with valium. Those have been the most popular prescribed drugs in history. They change from time to time. There originally was morphine, opium, alcohol, then morphine again, then cocaine at the turn of the century, which was given out for everything! Then came heroin, which was recommended as a safe cough suppressant. Then a whole series of synthetic narcotics which were released to the world as non-addicting narcotics. And always, after a number of years, the people admit that it was just as addicting as anything else. Amphetamines, which were given to countless overweight people, and depressed housewives in the 1950s' and 60s'. And then Valium and Librium, which I heard recently, were the most prescribed drugs in the world.

As a profession, medical doctors have abdicated responsibility in this area. They have let the criminal justice network, and law enforcement, and courts move right into an area that they should have jurisdiction over. They did not fight for their professional rights when the law enforcement establishment moved into the area of disapproved drugs.

W.N.- Are you implying that all drugs should be available through prescription?

A.W.- I think no drug should be illegal. How we get to that ideal state from where we are now, I don't know. I'm certainly in favor of decriminalization of all drugs, for possession and use. I think that would have to go along with a dismantling of the whole apparatus of drug law that we have built up, which has really created most of the problem we have today. I think that has to go hand-in-hand with real education of everybody about what the risks and benefits of drugs are, and that includes doctors. Instead of a black market in cocaine in this country, I would like to see a medicinal preparation of coca leaf that doctors could prescribe. They ought to be able to explain to people why it is safer to use coca leaves than to use cocaine. But they don't understand that, because they think that refined white powders are more scientific, better than natural plants



which are seen as being old-fashioned and inexact. Cocaine provides a wonderful example of how not to interact with drug plants. Natural-form coca leaves have a very low concentration of cocaine, about one-half of one percent. It's combined with vitamins and minerals. When you consume the coca leaves, you put the cocaine into your bloodstream and your brain very slowly. I have never seen a case of coca abuse among Indians in South America. I've seen no toxicity from it, nor dependence on it. A very different situation from what I see with cocaine up here.

When you put a concentrated drug into the brain much more directly, (and by the way, the most direct way of doing that is smoking. That's even faster than intravenous injection.) you greatly increase the toxicity and you greatly reduce your chances of forming a stable relationship with that substance over time.

W.N.- I wonder if there's a new relationship arising from the interest in the drug as a part of a ritual. It's a little like the validity of an LSD trip, if you had a guide to carry you through it. The difference seems to be a matter of intention.

A.W.- Definitely. One of the points that's made very clearly in Chocolate to Morphine, is that there is no such thing as good drugs or bad drugs. They all have potentials for good uses and potentials for bad uses.

The first characteristic of a good relationship with a drug,

is awareness that you are using a drug. Look at the number of coffee addicts who have no sense that coffee is a strong drug, one that can cause physical addiction. Or cigarette addicts who have no idea that the drug they are using is the most addictive drug known. Or alcohol users who rant and rave about illegal drugs and have no sense that the drug they are involved with is, by far, the most toxic drug. And that doesn't just apply to legal drug users. Plenty of smokers of marijuana don't like to hear marijuana called a drug. That's the beginning of a bad relationship with drugs. One of the things that traditional peoples have going for them, in their relationship with drug plants, is that they begin with an awareness of that being a special thing, a sacred or magical plant, and they build a ritual around it.

W.N.- Currently, there's been a new drug on the scene called ecstasy. It seems to be working for a great number of people within the consciousness community. What is this drug?

A.W.- It's a close relative of mda. It should be called MDM, or MDMA. I've heard it called ADAM as well. It's one of a series of psychedelic drugs related to amphetamines and to adrenalin. It's a shorter duration of action than mda. Otherwise, it's quite similar. In many people, in reasonable doses taken by mouth, it produces a very calm, centered state. I know a number of psychotherapists who find it very useful. I know many people who like to use it. I have not seen many bad reactions, especially taken in reasonable doses... and assuming that the set and setting are supportive. As far as I know, it is not yet a controlled substance.

W.N.- Perhaps we shouldn't have mentioned it.

A.W.- I think it also has great medical potential. I've seen a lot of healing reactions that have been promoted by experiences with that kind of drug. It's a shame that the potential of psychedelics has been so little explored in medicine. Especially since, as a group, psychedelics have the lowest abuse potential of all drugs.

There are a couple of reasons for this. One is that their physical toxicity is minimal, either in short term or in long term use. The amphetamine-like psychedelics like mda are slightly more toxic. The other

thing is that because those drugs make such an impact on people, it's very difficult to use them frequently or combine them with ordinary activities. I think the main risks of psychedelics are bad trips. Those result from set and setting, from taking them in inappropriate ways with inexperienced people. They're self-regulating. A very different situation than what you see with marijuana, where you quickly become tolerant to the major sensory effects. If you don't watch out with marijuana, it can very easily become a habit that takes over your life.

W.N.- Do you feel it's a physical addiction or psychological?

A.W.- I don't think that's a very important distinction. A marijuana habit can be very difficult to break. And the fact that it doesn't have physical components, I don't know how important that is. I think that dependencies and addictions are very difficult to break, whether they have physical components or not. Obviously that's not just drugs. People become addicted to lots of things besides drugs. To falling in love, to watching television, to jumping out of airplanes, there are all sorts of things that people become dependent on for their highs. I don't think there's anything especially pharmacological about addiction.

W.N.- Your own particular interest is primarily in hallucinogens.

A.W.- I have to say I'm interested in all of them. I tend, like the New World Indians, to gravitate toward stimulants and hallucinogens. I'm more interested in them than I am in sedatives. Actually, I'm interested in the experiences people have when they take drugs, and I think that those are really the product of the nervous system.

It may be that when you have highs, in one way or another, the high depends on your own drugs. Drugs that your brain makes. It looks as if we make analogues of all the common external drugs, with the exception of marijuana. I don't think anyone has found an internalized analog of THC. But we certainly make our own uppers, downers, psychedelics... probably DMT, or something very close to it, that's made by the pineal gland in the brain. We make our own anti-depressants.

It's also a very interesting question, as to why plants should produce chemicals that mimic the effects of substances made by the human brain. What does that say about the relationship between human beings and plants? It may be that when you take, from outside, a substance that resembles the effect of something you make in your own brain, and take it regularly, you shut off your internal production of the drug. That may

create a physiological basis for dependence. It certainly looks like that's what happens in opiate users. There's a real difference between people who are fascinated by opiates and people who aren't. I wonder if the people who are fascinated have some deficiency of endorphins. Maybe they perceive ordinary reality as more painful than other people do, and when they take an external opiate, it makes it all right. But then you totally shut off your brains own production of endorphins. So if you stop them suddenly, you're left with such a deficiency that you are really sick. That may be the basis for withdrawal. Maybe there's something you can do that would increase their brains production of endorphins.

W.N.- I wonder if it can be done through the intellect.

A.W.- It may be. There's research showing that when acupuncture is used to produce anaesthesia, the effect can be blocked by giving the person a narcotic antagonist. Endorphins seem to be the basis of that. Maybe acupuncture could stimulate endorphin production in the brain.

W.N.- What similarities are there between the use of psychoactive drugs in various cultures and in various spiritual practices, in your opinion?

A.W.- There is a long tradition of the use of psycho-active drugs in religious practices. That's all around the world. Probably every drug you can name has been put to that use in one place or another. Coffee was used as a spiritual aid in early Muslim sects. Alcohol has a long history of religious uses, of which we can still see the use of wine in Jewish and Christian rituals. Marijuana was used as a religious sacrament in ancient India. It still is, to some extent. The psychedelic plants, obviously, among New World Indians, and the sub-cultures here have used them in that way. You can also look at other religious practices, like whirling among the Dervishes, or prolonged fasting, chanting, or meditating, which may produce similar effects by affecting the production of neurohormones. There's several historical examples where a drug began in that kind of ritualized religious context, and then escaped that context to become a secular, everyday drug. And with that kind of change, there came abuse of the substance. Coffee is an example. When people took it once a week to stay up all night and chant and pray, you didn't find people getting dependent on it. It was one that escaped that religious usage and became an everyday drug. The people took it because they liked the feeling. Then it became a habit and eventually a habit which is not too easy to break.

W.N.- That's an example of over-use negating the original purpose and function.

A.W.- Right. And that is a very clear pattern with all psychoactive drugs. Their usefulness to people is crucially related to frequency of use.

But I don't think it's possible to say what too frequent use is. I think that depends on the individual. The crucial issue is whether, as you've used the drug over time, does the experience that you're getting with it hold up to what you got initially, what you liked about it? If they don't, that's a strong sign that you've been using it too much, and you should cut down on your frequency of use, or stop using it for a while.. That's true of all drugs. The use of a drug, frequently, creates its own need. And that need is the basis of repetitive use. It's interesting to watch some people when they get into that bind. They think that what's wrong is that they're not using enough, or they need something stronger. You see that very clearly with marijuana. When people are not getting as high as they want with marijuana, they think that the problem is that they need stronger pot. All you have to do is stop smoking it for a while.

W.N.- And that can depend on finding a substitute or an equivalent, right?

A.W.- Or being willing to tolerate some pain and discomfort. When you meet people that use opiates, heroin, and who aren't addicted, they're very interesting people. They are willing to tolerate a certain amount of discomfort, a kind of mild withdrawal. They are willing to pay the price to stay in a stable relationship with the drug.

W.N.- There seems to be two categories. One is expanded reality, and the other is running from everyday reality.

A.W.- It's a little risky to generalize. But, I think that a lot of people who become dependent on depressants are people who want to screen out internal noise or anxiety. One of the great appeals of heroin is that it's a very good drug for boredom. It makes time pass faster. Whereas, people who take psychedelics, I don't think they're looking for that. If you don't want to look inside your mind psychedelics are not the thing to take. I think their main advantage is that they can show you, very powerfully, that other ways of being exist. I think that, ideally, they can motivate you to find other ways of getting there that can keep you there.

W.N.- What sort of change of consciousness can you see, as a doctor, for people who would like to get off of coffee or

tobacco?

A.W. - Information. Knowledge. I'm a real believer in truthful information enabling people to make intelligent decisions. If you understand that tobacco, in the form of cigarettes, is the most addictive drug known, and that the addiction can form within a matter of hours, which you cannot say of any other drug. One thing that argues for is that you really have no time to experiment with that drug. A British study done last year concluded that a youngster who smokes more than one cigarette has only a 15% chance of remaining a non-smoker. That's astonishing.

When I was in medical school, it was always taught that tobacco addiction was psychological. It's not psychological. It has a real physiological basis. It has to do with delivery of repeated pulses of nicotine to deep brain centers.

Cigarette addiction is, we now know, a product of the modern cigarette industry, which began in this country after the civil war with the invention of a new type of tobacco, called bright tobacco, that was milder, and a method of curing that made a mild enough smoke which could be inhaled deeply. Up until then, tobacco was so harsh that you couldn't inhale it deeply or often. As soon as you enable people to do that, they overnight become addicts. So you have a captive audience for your product. The economic reconstruction of the South was based on that. And as a gesture to that, the columns on the Senate side of the Capitol Building in Washington, are decorated with tobacco leaves. There is so much irrationality about drugs in this culture. People talk about drug pushing. What is a more shameful kind of drug pushing than tobacco marketing? Ninety or ninety-five percent of cigarette addicts begin their addiction as teenagers. And the tobacco industry knows perfectly well where its' buyers come from, although they vigorously deny that they make an appeal to young people. Clearly, the images of smokers, put out by the tobacco industry, is of young adults who are successful, sexually successful, and so forth. That is drug pushing of the worst kind.

W.N.- The combination of information and the truth, because there's been so much distortion in relation to drugs, that it invalidates any sort of discrimination...

A.W.- I agree. What I think is different in this book (Chocolate to Morphine) is that it's really all-inclusive. Usually the books that I pick up about drugs, the ones that people don't like. The ones that people use themselves, that are so accepted that people don't see them as drugs, don't get men-

tioned.

There's a chapter on medical drugs, over-the-counter drugs, and herbal remedies that are psycho-active. There's a section on anti-histamine, which are powerful psycho-active drugs related to Thorazine. People who are given a gastrointestinal drug like Lomodal for diarrhea aren't generally aware that it contains a synthetic opiate which has a narcotic effect on mood. The other constituent of it is a derivative of Nightshade. The nasal decongestants are also all stimulants. The first ones were Benzedrine inhalers. They had paper strips that were impregnated with amphetamines.

One of the effects of all stimulants is to shrink your blood vessels. So when you put amphetamine or cocaine up your nose, your blood vessels shrink, and you can suddenly breathe. Amphetamines, of course, stimulate the central nervous system as well. So people get high from them. The manufacturers eventually found synthetic derivatives which they convinced people were less stimulating, but many people get high on them.

But after a period of time, when the nerves and blood vessels are constricted, there's a rebound effect when they expand to bigger than before.

Stimulants are a clear case of a principle which, I think, is very easy to explain to people. Many people who take stimulants think they're getting some free gift of energy from heaven. It's just dropped on their heads. The energy that you feel when you take a stimulant is your energy. It's your energy, which is stored in your nervous system. All those drugs do is force your nerves to give it up at a time when they otherwise wouldn't. The consequence of that is, when the stimulant wears off, you're left with a depletion of energy. You feel let down. You feel lethargic and lousy and all those things you took the stimulant to avoid. If you're willing to tolerate that, and let your body recharge awhile, there's nothing wrong with taking a stimulant every once in a while, if you need to. That's not hard to explain to people. You can prove that to yourself, and it accords with your experience.

That, to me, is what real drug education should be. So that people, when they choose to use drugs, can use them in an informed way, and give themselves the best possible chance of not falling into bad relationships with them.



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